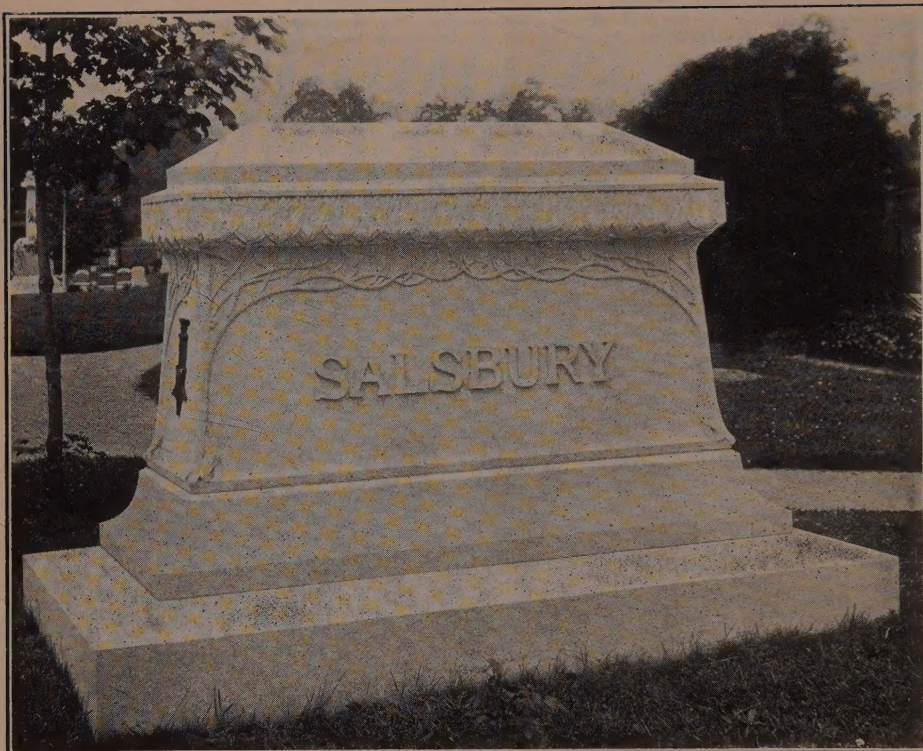


THE SPIRIT OF MISSIONS

A sepia-toned landscape photograph. In the foreground, a river flows through a rocky, light-colored bed. The middle ground is filled with a dense forest of tall, dark evergreen trees. In the background, a range of rugged mountains is visible under a pale sky. The overall tone is historical and serene.

AUGUST 1913

10 CENTS A COPY



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III

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IMPORTANT NOTES

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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



AMERICAN AND CHINESE OFFICIALS PRESENT AT THE WINTER PALACE IN PEKING WHEN THE FACT OF THE RECOGNITION OF THE CHINESE REPUBLIC BY THE UNITED STATES WAS COMMUNICATED TO PRESIDENT YUAN SHIH-KAI

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVIII

August, 1913

No. 8

THE PROGRESS OF THE KINGDOM

ON May 2 the government of the United States formally recognized the Chinese Republic. On the facing page is a graphic record of this memorable event in the history of the Chinese people. Our country was admirably represented, in the vacancy in the embassy, by Mr. E. T. Williams, chargé d'affaires. President Yuan Shih-kai paid Mr. Williams marked honor by sending a carriage accompanied by a guard, to convey him to the Winter Palace where the ceremony took place. As is so often true of really momentous events, the occasion was exceedingly simple. Having read to the assembled company President Wilson's brief message, Mr. Williams added a few words for himself and on behalf of Americans resident in China, closing with a reference to one of the sayings of Confucius: "Out of the mists of high antiquity echo the words of the great declaration: 'Heaven sees as the People see, Heaven hears as the People hear.' We rejoice with you to-day in the confident belief that these ancient words have found their fulfilment anew, and that this new government, broadbased upon the people's will, by the establishment of lasting peace and equal justice, will minister to the highest happiness of the people of China, and merit the blessing of heaven."

The Recognition of the Chinese Republic

In his official reply, President Yuan, after expressing China's thanks for the honor done her, said that the Chinese people were convinced of the soundness of republican principles and gave assurance that the sole aim of the new government would be the maintenance of the republic and the faithful execution of all obligations, in order that the nation might enjoy the blessings of prosperity and happiness through the union of law, liberty, peace and friendship.

The photograph from which the frontispiece is reproduced comes to us through the kindness of the Rev. George C. Bartter, of Manila. It was taken by a former Chinese protégé of Mr. Bartter who spent many years in Bilibid Prison, in Manila, for murder. Upon his release he went to Peking where he has won general confidence and respect. He is naturally proud of the fact that he should have been selected as photographer of this historic occasion, as well as of the fact that he is the only photographer admitted within the Winter Palace since the establishment of the republic. So the picture speaks of a twice born man as well as a twice born nation.

Southern China in Revolt

It is disturbing that the recognition of the new republic should be followed so quickly by a movement seriously

threatening its integrity. The revolt of the southern provinces is assuming alarming proportions, in spite of the evident inefficiency of the provincial soldiery. All of the provinces south of, and bordering upon the Yangtze, as well as the two great western provinces of Szechuan and Kweichow, are in revolt. The arrival of Dr. Sun Yat Sen at Nanking, the ancient capital, seems to indicate that his sympathy, and possibly his active leadership, will be given to the southern forces. In that case an additional element of division and discord would be introduced, for while President Yuan is generally recognized as China's ablest statesman, Dr. Sun undoubtedly retains the affection and confidence of most Chinese. The election by the rebellious provinces of Tsen Chun-hsuan, an ancient enemy of Yuan Shih-kai, as president of the southern confederacy, is far from reassuring. In many minds will rise the question, Is the new republic to suffer the disaster of a great civil war? If newspaper reports are to be credited, the Japanese seem to be encouraging the revolt. It is to be hoped that whatever happens, unwarranted or unnecessary intervention by any foreign power may be avoided. Unless some international agreement can be reached, there is serious danger that the present outbreak may be the beginning of the long predicted partition of the country.

Foreigners Re- Most of the fighting
ported Safe has occurred so far within the limits of our missionary district of Wuhu. Concern has naturally been felt for the safety of missionaries and other foreigners at Kiukiang and Kuling—the mountain resort in which missionaries and other foreigners spend a few weeks each summer to escape the stifling and humid atmosphere of the low country. It is on the overland route between Kiukiang and Nanchang, the capital of the Province of Kiangsi. This city is likely to be one of the strong-

holds of the insurrectionaries and therefore the object of attack by the republican troops. A cable from the Rev. C. F. Lindstrom, of Kiukiang, on July 18th, gave the reassuring news that, in spite of the disturbances, foreigners at Kuling and along the Yangtze valley seem to be in no danger. The Suchau-fu, mentioned in some of the newspaper despatches from China as the scene of heavy fighting, is not Soochow, the capital of the Province of Kiangsu, comprised in our missionary district of Shanghai, but Hsuchau, a city two hundred miles away in the northwestern part of the province, where the Southern Presbyterians have a mission.

SEWANEE'S desire that Bishop Knight should become its vice-chancellor is natural enough. He is one of the most distinguished alumni of the university and has always given thought and effort to its welfare. By birth, training and tradition he is thoroughly representative of the Church in the South. The election raises for him, and indirectly for all the bishops of the Church, the necessity of a serious decision. On the one hand there are the undoubted claims of Christian education as this Church conceives it and endeavors to exemplify it. On the other hand the claims of the Church's work in Latin America, and especially in the West Indian region, cannot be denied. This is a critical period in the life of the West Indian and Central American republics. No other communion can so effectively as our own aid them in safeguarding their liberties and developing all that is best in their national life.

The Day of Crit- Probably never has
ical Opportunity the University of the South, and all that it stands for, been in a more serious situation than to-day. It is the only

university in the country which throughout its history has consistently maintained its Church character. One after another, institutions of higher learning, established by or under the auspices of the Church, have gradually allowed their distinctive character to be modified until Sewanee, except for two small colleges, is alone to-day. Such a Church institution, standing for the highest scholarship and reverent thinking, is cut off from aid that otherwise might be given. The tendency, manifested in some quarters, to apply to educational institutions methods found successful in business, resulting in the disappearance of smaller units, presses heavily at times upon an institution like the University of the South. Unless it can have at this time of critical opportunity just the right leadership, there is danger that Sewanee will suffer seriously.

No loyal and thoughtful Churchman can think unconcerned of such an outcome of the heroic and romantic endeavor of the Southern bishops who in 1857 consecrated that Tennessean mountain top to the cause of Christian education. War between North and South soon after threatened to drag the new venture down in the common disaster. Through all the years since 1868, when the institution was re-established, the Southern dioceses have struggled manfully to keep the university true to the ideals of the founders. Some of the best lives this Church has known during the past half century have been given to Sewanee. Men of learning, power and vision, because of their devotion to the Church and Sewanee's effort to interpret her, have refused tempting calls to presidencies and professorships at other institutions, and have continued to live cheerfully upon the meager income Sewanee could provide. The ideals of the founders and the sacrifices of all who have followed them unite in a present demand that the University shall not be allowed to fail. It may well be that a vice-chancellor, combin-

ing in his person the prestige of the episcopal office and the rare executive and administrative gifts that Bishop Knight's work in the West Indies has revealed, will be able to lead the institution through this period of present crisis to a great and useful future.

Bishop Knight's years of Bishop **Eight Years in** Knight's residence **the West Indies.** in Cuba, steadily

increasing responsibilities have been placed upon him. Though consecrated Bishop of Cuba alone, there have been successively added to the territory under his care Panama, Porto Rico and Haiti, not to mention that part of Colombia over which the American Church accepted jurisdiction at the time of the Panama transfer. His extensive travels through the Caribbean regions and his keen power of observation have made him the Church's expert in work among nearby Latin peoples. For years before his consecration the mission of the Church in Cuba had only a precarious existence at three or four places in the western part of the island. To-day the Church's stations will be found in practically every section. It seemed at one time that the American Church would fail to make the most of its opportunities in Panama. Bishop Knight redeemed the situation. When Porto Rico and Haiti were left without episcopal supervision the Church naturally turned to Bishop Knight as the man to study their problems and to minister to their people until the next General Convention should determine what policy the American Church should pursue.

Our Duty to Cen- **tral America**

The needs of Cuba, Panama, Porto Rico and Haiti are important enough in themselves, but still another element must be considered. Questions with regard to the Church's duty in Central America are becoming more insistent.

It is evident that the American Church cannot indefinitely postpone a decision as to what she will do to aid the people of Central America to secure their national liberties and to insure the establishment of righteousness and good order. The nation is recognizing that insistence upon the Monroe Doctrine requires something more than pleasant assurances of good wishes for the Central American republics. They need aid in developing their economic and social life. American capital is being invested; American engineers and business men are putting in years of hard work in isolated places. While the American Church, as such, knows nothing of the Monroe Doctrine, it cannot consistently claim that religious responsibility for Central America, so far as the Anglican Communion is concerned, rests upon the Church of England, so long as the American government holds to the principle that European nations are to have no political interests in Central America. Quite apart from the work to be done on behalf of American residents and the native peoples estranged from any established form of religion, there are nearly two million unevangelized Indians whose right to hear the Christian Message cannot be denied. Travelers like Mr. Frederick Palmer, Mr. George P. Putnam and Dr. William Bayard Hale have emphasized repeatedly the importance of vigorous Christian effort on the part of American Christians. In the solution of all present and prospective problems connected with Central America, Bishop Knight's experience and proved statesmanship would be most valuable.

It is evident, therefore, that Sewanee's claims, urgent as they are when considered by themselves, conflict with equally urgent West Indian needs. That Bishop Knight, in making his personal decision and the General Convention in planning for the Church's future in the Caribbean may be rightly guided will be the prayer of every thoughtful member of the Church.

BISHOP BREWER'S account of his visitation in northern Montana is typical. It reveals the spirit and the methods that have enabled him and his associates to bring Montana from a weak missionary district to a vigorous and growing diocese. Time was when Montana received from the Church in money aid more than it gave to the Church for her extension work. But that time has passed. Today Montana's congregations, Sunday schools and branches of the Woman's Auxiliary are united in a fine fellowship of missionary effort and giving. We doubt whether there is any other diocese in the country whose missionary gifts represent so large a proportion of the resources and ability of congregations and people. Possibly in this very fact lies one of the reasons of Montana's steady growth and present vigor.

Montana—Past and Present

Most people have thought of the Montana of the past as a land of mountains, mining camps and cattle ranches. A new Montana is arising. Bishop Brewer tells the story with the trained eye of one who has traveled tens of thousands of miles up and down his great diocese. For it is great—great enough to hold the State of New York three times over. Into the new Montana the Church must go with the same spirit of adventure for God manifested by the pioneers. The days of opportunity have not passed. Present conditions challenge the attention and the service of our best men. What else can be the meaning of such facts as Bishop Brewer gives about the field of a single clergyman? Here is a parish 400 miles long and as wide as the clergyman chooses to make it. No less than fourteen congregations look to him for ministrations. In a year he holds 261 services. These services do not mean repeated spiritual nourishment for the same congregation. When divided among fourteen congre-

gations the share of each must seem small enough. An average of three baptisms a week, with frequent calls for the other offices of the Church and oversight of the erection of two buildings, besides the manifold other duties of a widely scattered parish, are enough to keep any young man from acquiring easy-going habits.

Men, the Present Need

With his usual determination to anticipate the future so far as possible, Bishop Brewer asks: "What ought all this new life of Montana to mean for the Church?" His answer is primarily, "More men." There, after all, is the real need of the Church's work in the domestic field. Given the man, and the support almost always comes. Bishop Brewer is unfortunately right when he says that the Church has not men enough to do the hard missionary work that Montana demands. We believe that he speaks less accurately when he suggests that there is not money enough to support the men if they can be found. He is perfectly right in saying that the Board of Missions has not money enough in hand, but the Board of Missions is convinced that the Church has and will give money enough. It is because of this conviction, and partly because of the essential justice of the matter, that the board at its memorable meeting in May adopted the policy of saying to all bishops of domestic missionary districts: "We will agree to aid in the establishment, maintenance and development of necessary new work whenever qualified men can be found, who are not already engaged in important missionary effort. We will endeavor to see to it that those men have adequate support in order that their work may be done with measurable freedom, at least, from the kind of anxious care that cuts the nerve of sustained missionary endeavor."

The present question then is, not "Is there money enough?" but, "Will the right men volunteer?"

INCLUDING the wives of twenty-four married men, the Presbyterian Foreign Board is sending this year to its fields abroad 104

Presbyterian Recruits

recruits. Among the number are twenty-six ministers, six physicians and seven nurses. The others will teach and do general evangelistic work. These additions bring the total staff of the Presbyterian Board in foreign fields to 1,259. Next to the English Church Missionary Society it is the largest board of foreign missions in the world. Of this year's recruits China receives thirty-two; India, fourteen; Japan and Korea, two each; Brazil and Guatemala, one each; Mexico, four; Persia, five; the Philippines, Siam and Laos, two each, and Syria, five. In a number of cases the final destination of the missionary has not yet been determined.

Early in June more than ninety of these prospective missionaries assembled in New York for a conference with the officers of the Presbyterian Board. A full week was spent in placing before them the motive and aim of the work to which they were going, in explaining the administrative plans of the Board and in discussing such practical and personal questions as the missionary's responsibility to an awakening world, and his relation to the people with whom he identifies his life, to the native Church and to the government under which he lives. The necessity for and the ways of maintaining high standards of physical, intellectual and spiritual life were considered. The variety of missionary work, involving the proclamation of the Message, the training of leaders, the healing of the sick and various other forms of specialized effort, was made clear. Finally the recruits were asked to think of themselves, reverently and humbly, as workers together with God in carrying out His purpose among the nations.

The Presbyterian Church is to be congratulated upon its ability to enlist in



NINETY-THREE NEWLY APPOINTED PRESBYTERIAN MISSIONARIES. SECRETARIES SPEER AND BROWN STAND IN THE THIRD ROW AT THE RIGHT

a single year such a body of trained new workers. An examination of the illustration, showing those present at the conference, makes it abundantly plain that the Presbyterian Foreign Board is drawing upon the best sources of life in a great communion and is sending to the distant parts of the world young men and women who will turn to good account the training they have received in colleges, universities, seminaries and medical schools.

JUNE and July have become months of large significance in the calendar of Christian effort because of their devotion to important **Summer Conferences at Home and Abroad** summer conferences. At the meeting of the World Student Christian

Federation, held early in June at Lake Mohonk, representatives of student movements in institutions of higher learning were present from nearly fifty nations. Later in the month the college women of North America gathered at Silver Bay, while the first days of July found a similar meeting of college men at Northfield. All three of these gatherings were more or less intimately related to the Christian Associations and at all three of them stirring addresses were made by Bishop Brent, of the Philippines. The conferences of the Missionary Education Movement in North Carolina and at Silver Bay in June and July brought together hundreds of the younger leaders in the home missionary work of various communions. Here the teachers of mission study classes are developed and much time is given to institute work for the improvement of methods for enlisting the missionary co-operation of home Christians. At the northern conference in Silver Bay especially, a leading part was taken by the members of our own communion, who were present in large numbers and who supplemented the general sessions of the conference by special services and delegation meetings in

Ingle Hall, the Church building erected for the purpose some years ago. In England the summer conference of the British Student Movement at Swanwick, and the usual summer schools of the C. M. S. and the S. P. G. have attracted large and enthusiastic companies of young people.

In July an important conference of Church workers in the Second Department was held at the Cathedral in New York City. Though not exclusively a missionary conference, its spirit was missionary in the best and widest sense. To the two hundred persons attending it, from the seven dioceses in Department II and ten dioceses beyond, was given some conception of the wide range of the Church's effort and its relation to fundamental, social and intellectual, as well as religious problems. It is becoming increasingly evident that a large number of people of all ages will gladly seize the opportunity to spend a part of their holiday time in securing a balanced outlook upon the world and its needs, and in equipping themselves the better to be of service to their fellows.

PROFESSOR STARR'S article on the Liberian mission deserves careful consideration. Though not a member of our own communion he was deeply impressed,

Liberia during his recent stay in Liberia, by the value and promise of the Church's work. On another occasion he has expressed the opinion that the Church Mission in the Black Republic is the best American thing there. In this estimate he is largely in agreement with Mr. Edgar Allen Forbes, who has also visited the country. An illuminating article by him appeared in *THE SPIRIT OF MISSIONS* for August, 1909. When two impartial and independent observers are in such substantial agreement, it is fair to assume that their judgment is sound.

Possibly Professor Starr has given undue weight to the suggestions made

tentatively and unofficially that ecclesiastical jurisdiction in Liberia might be accepted by the Church of England, in case the Church in the United States should consent to accept responsibility for Central America. Thus far nothing has come to our attention indicating that the Church of England cared to entertain such a proposal. For reasons pointed out in *THE SPIRIT OF MISSIONS* of June, 1912, we think that the American Church will not be disposed to seek release from its responsibilities in Africa, though as was indicated in the same article there might be some advantage in having the work in Liberia administered along the same lines as other West African dioceses. Certainly the Church would not consider for a moment the abandonment of the African mission.

The Question of Self-Support

It is a satisfaction to read the strong words of Bishop Ferguson concerning self-support. All will agree, of course, with Professor Starr's conviction that it would be "a basic error to abandon a work that has been conducted for seventy-seven years, when it approaches the point of self-support." Progress in this particular has been unfortunately slow, though the African congregations and Sunday schools have been remarkably faithful in making their missionary offerings. The question of Church support is closely allied with industrial development. At present there seem to be few ways in which the African Christian can sell his labor for money. It will be a notable day for the Liberian Mission when at least one of the congregations undertakes the support of its clergyman. Possibly Trinity Church in the capital city of Monrovia will be the first to do this.

Passing for a moment to quite another subject, we trust that the General Convention will grant the request to be presented to it that hereafter the African mission may be known as the "Missionary District of Liberia." Rare-

ly, save in official documents, is use made of its present cumbersome title of "Missionary District of Cape Palmas and Parts Adjacent."

NEARLY fourteen years of telling work have come to a much regretted end through the retirement of

Dr. Catherine P. Hayden, of St. Agnes's Hospital, Raleigh. Because

increasing deafness has hampered her work, Dr. Hayden, with characteristic sinking of herself, has insisted that she step aside in order that the work may not suffer. Most readers of *THE SPIRIT OF MISSIONS* know how Dr. Hayden, on coming to St. Augustine's School, Raleigh, found St. Agnes's Hospital a modest little frame building with only a dozen beds and with meager equipment. From the first year of her leadership the progress began. A new and adequate building has been erected. The training school for nurses has been admirably developed until St. Agnes's nurses are known throughout a large part of the South and are eagerly sought by Southern homes in times of illness. Before the young women who came under her care Dr. Hayden has constantly set the highest ideals of service, but her own devoted life has spoken most loudly.

A Missionary Elevator; Why Not?

As the result of observations made on a visit to St. Agnes's a few months ago, the editor is of the opinion that if someone would like to commemorate the years of Dr. Hayden's work no more practicable way of doing so could be found than by giving an elevator. With the patient anticipation that generally marks missionary building, the new St. Agnes's Hospital was built around an elevator shaft, but no car has ever run in it to save Dr. Hayden and her associates miles of weary walking upstairs and down.

THE SANCTUARY OF MISSIONS

ASK, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.

THE QUEST

MASTER of my soul, where dwellest Thou?
For but one Sovereign doth love allow,
And if I find not Thee, quite lost am I;
Tell me Thy dwelling place: this is my cry.

No travel will I shrink, no danger dread,
If to Thy home, where'er it be, I may be led;
Not where the world displays its golden pride,
Only with Him, Who is the King, would I abide.

THE FINDING

Nay, not in far distant lands, but ever near,
Near as the heart that hopes or beats with fear;
My home is in heaven, and yet I dwell
With every human heart that loveth well.

Not where proud perils are, I place My throne,
But with the true of heart, and these alone;
So where the contrite soul breathes a true sigh,
And where kind deeds are done, even there dwell I.

And those who live by love need never ask,
They find My dwelling place in every task;
Vainly they seek who all impatient roam;
If brave and bold thy heart, there is My home.

—Bishop Boyd-Carpenter.

THANKSGIVINGS

FOR the opening of the new St. Andrew's Hospital in Wusih. (Page 530.)

*O Lord, our Saviour, the Source of all health and strength,
We praise Thee for the generous donors of St. Andrew's Hospital, Wusih
Bless the labors of the physicians and nurses*

*Give them skill in healing disease
And tenderness in ministering to the suffering*

May all that is done set forward Thy Kingdom.

For the friendly attitude of many leaders of the New China. (Page 542.)

For the generous spirit of the Sagada Christians. (Page 542.)

For the progress of the Church in Cuba. (Page 535.)

INTERCESSIONS

THAT the Bishop of Cuba and the House of Bishops may be rightly guided in all decisions concerning the Church's work in the West Indies. (Page 512.)

That the people of Mexico may be led through this time of change and violence, and that all Christian workers may be strengthened for their task and saved from danger and suffering.*

That the Church may understand the present need for faithful and aggressive work in Montana and other dioceses and districts of the West and provide men and money accordingly. (Page 521.)

*O Lord of the Harvest,
Send forth laborers into Thine harvest*

Guide by Thy Holy Spirit those fitted for the work

May they hear Thy call and willingly offer themselves for Thy service

Use them, O Lord, to set forth Thy glory before this nation.

That the present divisions between the people of northern and southern China may be healed, so that the nation may enjoy the blessings of peace and unity. (Page 511.)

O GOD, who on the mount didst reveal to chosen witnesses Thine only begotten Son wonderfully transfigured, mercifully grant that as the messengers of the Church seek to make known the revelation of Thy love, all nations may turn to Thee and, in Thee, find the satisfaction of all their desires, through Jesus Christ our Lord. Amen.

*Miss Knight of Hooker School, Mexico City, writes: "The political and social conditions in Mexico are so discouraging just now that we, who are sticking to our business, need the sympathy and prayers of our friends. God grant that we may soon see brighter days."



BISHOP BREWER FREQUENTLY USES THIS STEAMER FOR MISSIONARY JOURNEYS ON FLATHEAD LAKE



THE BISHOP OF MONTANA STILL TRAVELS A GOOD MANY MILES BY STAGE EVERY YEAR

AN EMPIRE IN THE MAKING

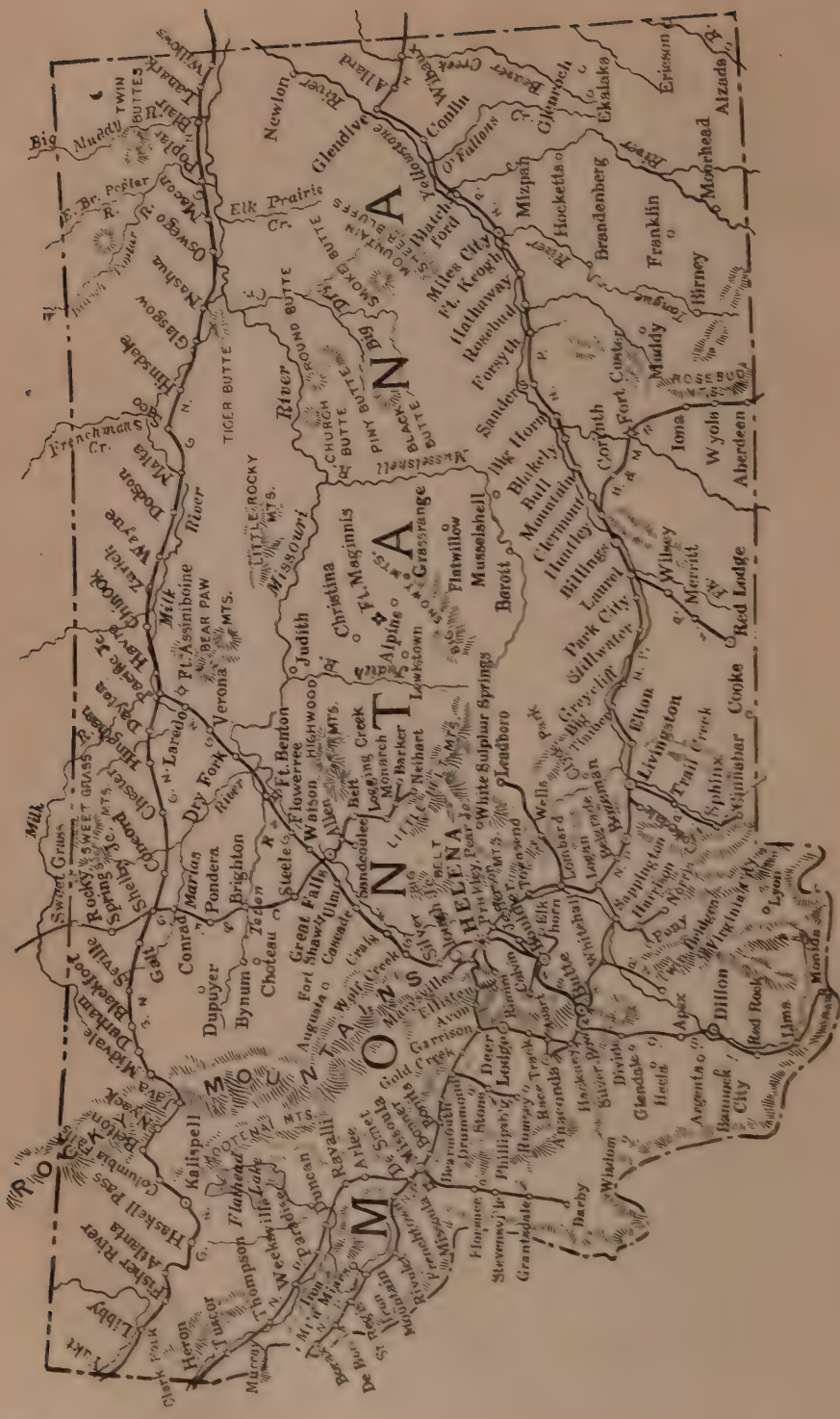
INDIAN RESERVATIONS ARE BEING CONVERTED INTO FARMS—FOREST LANDS SOON TO BE GREAT GRANARIES—WHAT DRY FARMING IS DOING FOR MONTANA—A PARISH FOUR HUNDRED MILES LONG—HUNTING COMMUNICANTS ON THE PRAIRIE—WHERE ARE THE MEN FOR THE WORK?

By the Right Reverend Leigh R. Brewer, D.D., Bishop of Montana

ON April 12th I started to make my visitation of northern Montana. It took me seven weeks to make the trip, and I traveled about 2,300 miles. I passed through and to some extent traveled over nine counties, which make nearly or quite half the area of the entire state. In this region are included three Indian reservations, containing many thousand square miles. In this whole territory we have seven churches, two rectories, and at present only five men at work. But next month we shall have two more men. Two more churches are in process of erection now, and it is expected that two others will be built this season. Seven of those counties are on the east side of the main range of the Rocky Mountains, and two are on the west side toward Idaho. Until within three or four years, this region on the east side has been mainly a grazing field for stock. Now under the dry farming process, and with the building of reservoirs, ditches and canals, it is fast becoming an agricultural region.

Three years ago, along the line of the Great Northern Railway, there was only here and there a house to be seen on the prairie. I was astonished at what I saw on my recent visitation—many thousands of acres put into crops, land everywhere under fence, buildings greeting the eye in every direction. Last year the crops were most abundant, though prices were low. James J. Hill, President of the Great Northern Railway, said in a speech in St. Paul last September that in 1911 his road hauled out of Montana 250 cars of wheat, and that the estimate for 1912 was 10,000 cars.

In the counties on the west side of the range there are two industries—agriculture and the making of lumber. The Flathead Valley is now one vast grain field. To the west of Kalispell lumber mills are everywhere seen. There are thirty mills at work, some of them very large and operating day and night. The timber lands of Montana are largely in the western part, and they are being rapidly denuded of their treasures.





BELT, ONE OF MONTANA'S LUMBER TOWNS

The product goes largely to eastern Montana and the Dakotas. One man told me that the output of his mill was sent in good part to New England and to Pittsburgh. As the land is cleared, the valleys will be devoted to agriculture, and the mountain sides to pasturage for stock. On both sides of the range there is everywhere promise of progress and development.

I began my visitations in Great Falls,

the second largest town in Montana. It is situated at the head of the great falls of the Missouri River, where there is a tremendous water power which is being rapidly developed by the building of dams for the generation of electricity. Because of this water power, Great Falls is some day likely to be the largest city in Montana. We have there a fine church and rectory with the Rev. Floyd J. Mynard in charge. His as-



A LOG DRIVE COMING DOWN A MONTANA MOUNTAIN STREAM

sistant, the Rev. W. W. Conner, gives his time to work in the surrounding region. He has three missions that he visits regularly, and two others where he gives occasional services—all in Cascade County.

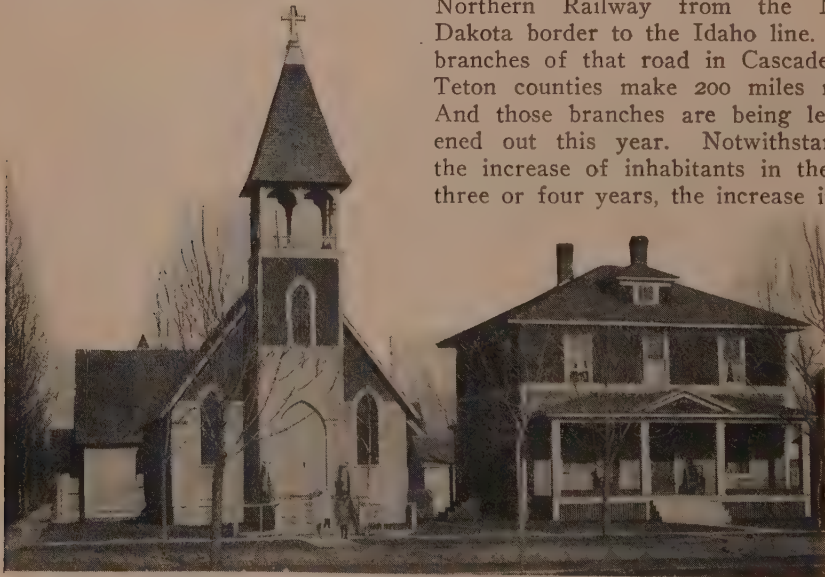
After I had visited the missions in this county, the rector of Great Falls accompanied me to Teton County, where we visited three places. We have had no missionary for that county the past year, but the work has been looked after by the archdeacon, so far as he has had time for it. I visited seven places in these two counties, held nine services, and confirmed thirty persons.

Then I went north 125 miles to the Milk River Valley. Here the Rev. J. L. Christler has a field 400 miles long, and as wide as he chooses to make it. I spent nearly three weeks with him, visiting fourteen places, and confirming thirty persons. While I was with him he baptized six adults and twelve children. He is building two stone churches now, and hopes to have them finished by the end of the year. He goes all over this immense region, holding services in all sorts of places—in

towns, mining camps, and private houses on the prairie. He has held during the past year 261 public services, baptized 108 children and 57 adults, buried 49 persons and married 58 couples. He is looking for a man to share the work of his field with him.

On parting from Mr. Christler at the western end of his bailiwick, I crossed the range and entered the missionary domain of the Rev. Charles H. Linley, rector of Christ Church, Kalispell, who for a year and a half has been missionary also in two counties. I visited ten places with him and confirmed twenty-five persons. He is to have an assistant next month. It is expected that two churches will be built this season. Six places in this field are west of Kalispell, the last one within a few miles of the Idaho line. Three of them are situated on Flathead Lake, as beautiful a sheet of water as is to be found anywhere in the land. The assistant will look after the missions west of Kalispell, while Mr. Linley will give such services as he can, in addition to his parish duties, to places around the lake.

It is about 700 miles by the Great Northern Railway from the North Dakota border to the Idaho line. The branches of that road in Cascade and Teton counties make 200 miles more. And those branches are being lengthened out this year. Notwithstanding the increase of inhabitants in the last three or four years, the increase in the



CHRIST CHURCH AND RECTORY, KALISPELL, MONTANA

next five years will be far greater. Notwithstanding the large acreage now under plow, there are one hundred times as many acres to be plowed. Notwithstanding the new towns that have already been started, there will be ten times as many started in the future. The Flathead Indian reservation has already been thrown open to settlement. Arrangements are now in progress for throwing open the other two reservations within two or three years. That will mean many thousands of new settlers, and as many new homes.

What ought it to mean for the Church? I would not put men into these little towns to serve them alone, if I could. But I would like to have missionaries for a region, or a number of towns, where perhaps one-half the support could be supplied by the people served. The rest would have to come from some mission treasury. We have some Church people in all these places, and shall have some in all towns yet to be founded. There are something over 200 communicants in the fourteen places I visited with Mr. Christler, and about 230 in Mr. Linley's field. No

doubt there are others living on the prairie and in little hamlets as yet unvisited, of whom we have no record or knowledge. At our recent convention we adopted measures for trying to find out these neglected and scattered children of the Church. We are going to follow up this quest more and more.

But we are not doing anywhere near all that ought to be done in this work, because it is impossible with the force we have to do it. We need more men. Every diocese and missionary district has the same need. The Church has not enough men who will do this hard missionary work. And if she had, the Board of Missions has not the money to support them. What is to be done to meet the needs? Just what we have done in the past, are doing today, and mean to do, in still larger measure, in the future. It does no good to fret and worry because we cannot do all we see needs to be done. We must possess our souls in patience. We must plan as well as we can for the upbuilding of God's kingdom. We must work while the day lasts, and leave the results to Him whom we serve.



A LAST STAND AGAINST THE INTRUDING WHITE MAN

SHOULD THE AFRICAN MISSION BE ABANDONED?

By Frederick Starr, Professor in the University of Chicago

THE development of the Church mission in Liberia has been most encouraging. It began in March, 1836, when James M. Thompson, a colored man, opened a mission school at Mount Vaughan with seven native children. It has grown until, in his last report, Bishop Ferguson stated that there were 26 clergymen, 8 candidates for holy orders, 2 postulants, 25 lay teachers, and 46 catechists and teachers. During the year of 1912, 242 children and 237 adults had been baptized—423 of them being converts from heathenism. During the year there were 165 confirmations. The grand total of baptisms to date was 9,565; the total of confirmations, 4,856. The number of present communicants was 2,404, of which two-thirds were natives. The estimated value of buildings belonging to the mission was \$121,250. 22 day schools, 19 boarding schools and 38 Sunday schools were conducted. 1,210 day-school pupils, 643 boarding-school pupils, 2,714 Sunday-school pupils were in attendance. It is a noble record of results for faithful service.

It has been suggested in some quarters that the American Protestant Episcopal Church shall abandon this promising mission field; or rather it is proposed that it shall exchange this successful and flourishing work with English brethren, for work started by them in Central America. It is possible that from the point of view of church administration such an exchange may be desirable; it is certain that from any other point of view it will be a great misfortune. The writer of this article has himself been in Liberia, and is profoundly interested in Liberian problems. He believes that any proposal to abandon work in Liberia could only arise through ignorance of the actual conditions in the Black Republic. He has no

wish to interfere in affairs which in no wise concern himself. Deeply interested, however, in the progress of the only remaining country of Africa which is administered by black men, he desires to express his reasons for opposing the suggestion.

It is now seventy-seven years since the Liberian work was begun. It has been wisely directed, it has been nobly supported, it has been successful. Surely the ultimate aim in all such labor is to produce a self-supporting church in the mission field. The Liberian Church is already approaching the point of self-support. In his last report Bishop Ferguson says: "I believe the greatest joy of my life would be to be able to say to the Board of Missions. 'The Church in Liberia will hereafter support itself. You need not appropriate any more funds towards its maintenance.' That I am unable to do so as yet is not because of an indisposition on the part of the people to contribute to such a worthy object, but rather because of their poverty, through not having learnt to work profitably. It must be remembered that two-thirds of our communicants are native Africans who, as well as the majority of the class we call 'Americo-Liberians' making up the one-third, need to be trained in some remunerative industry. The fact is, that the financial burden of the Church in the district is resting on a comparatively small number. Taking this into consideration, the amount raised from time to time for the building, repairing, and improving of churches, and to meet other parochial expenses is rather creditable than otherwise. Besides expenses at home, they contribute annually toward missions in general in the shape of Lenten and Easter offerings and the missionary apportionment fund. Our quota of the last named has already been paid up for the

present year. But as above shown, comparatively few deserve the credit. To make the work self-supporting, at least a majority of the members should be able to contribute to it."

Certainly, it is a basic error to abandon a work which has been conducted for seventy-seven years, when it approaches the point of self-support. A change subjecting the mission to a new administration, would mean setback and delay in gaining the end desired.

The American Church is bound in a special way to Liberia; the original settlers in Liberia were American freedmen; they had been our slaves. As Americans we had been responsible for the dragging of thousands of helpless black people from their homes; we had held them for years in captivity. When finally we sent them back as freed-men to the shores of their native continent, our obligations by no means ceased.

When Bishop Lee preached the sermon at the consecration of Bishop Ferguson, he used the following strong terms: "To the millions of this race among ourselves, as well as to those beyond the sea, we should count ourselves debtors. If any branch of the evangelistic work of our Church has peculiar and sacred claims to general support, it seems to me to be our African Mission as well as our home Missions among our colored people. With glad and ready hearts should we enter this open door. With free and unclosed hands should we pour our gifts into the Lord's treasury. And when we read with averted eye the shocking details of former injustice and inhumanity, well may we thank God that He has shown us a way in which we may send back to those sunny climes a benefaction, the value of which cannot be told."

In 1893 Dr. Langford, General Secretary of the Board of Missions, said: "The lapse of time does not lighten by a shade the deep damnation of its curse. If America were to pay a million dollars a year for fifty years, it would not suf-

fice to cancel a tithe of her debt to Africa."

England has no such duty nor obligation to Liberia; she cannot be expected to take the same legitimate interest in that mission. Nor have the Missions of Central America anything like the same claim upon the interest and sympathy of the American Church as has Liberia. Nothing but blindness to the seriousness of our obligation could lead us to make the exchange.

It is true that the United States has at no time shown the hearty interest in, and sympathy with Liberia which she should have. It is, however, true that, as a result of all the past, the civilized Liberians are to-day far more American in spirit than English. The Liberians are different in their bearing and manner from all other blacks upon the coast of West Africa. This is not merely a personal claim. Travelers, ever since the early days of colonization, are united in their statements: the Liberian is more independent—he is more a man—than the black man in any of the European colonies. This spirit has been frequently criticised; it is no advantage to colonizing nations to encounter black men of spirit and independence; such are a bad example to colonial subjects. But, if Liberia is to remain a nation, this spirit of independence must be maintained. The transfer of this mission to England would dampen enthusiasm; it would check the independent spirit; it would introduce the element of weakness. No one who has seen the blacks of Freetown can fail to grasp my meaning. The attitude of the Englishman toward colored peoples may be fairly fair and just, but it is repressive. In the nature of things, administration of the Liberian Church by British leaders would necessarily lead to irritation and assumption of superiority on the one side and subservience upon the other; there would be less of self-respect and independence. If the Church held its own in numbers, it would be through the loss of its most desirable members and their

replacement by people of less strong character.

The work of the Protestant Episcopal Church is not the only mission work within the limits of Liberia. There are also missions, more or less active, conducted by the Methodist Episcopal, African Methodist Episcopal, Baptist, Lutheran and Presbyterian denominations. If these mission efforts are to be successful there must be fellow feeling between the different missions; harmony and unity should be the order of the day. We regret that there has not always been the most harmonious relations between the different branches of Christian efforts in the Republic. Surely, however, every mission there established should do its utmost toward harmony; surely it should be the policy of each separate mission to do nothing which could interrupt or destroy harmonious relations. But all these other mission efforts in Liberia are in American hands; the transfer of the Church mission to English hands would be certain, under the political and social conditions of the country, to introduce friction and enmity which would be destructive beyond the possibility of calculation. From the point of view of Christian harmony it would be a blunder to transfer the mission.

I believe that Liberia may have an important influence in solving our Negro problem. It is doubtful whether we shall send a large number of emigrants from our southern states to the Republic; it is likely that a small migration will constantly take place from us to Africa. But it is of the utmost consequence both to Liberia and to our American black people that there be intimate relations between the two regions. It is desirable that many black men from America should visit and know Liberia; it is most important that Liberians should find it easy to come to America and see our institutions. In this easy contact and intimate relation there is certainly ease for our black man's troubles. Everything which cultivates

close, frequent, repeated and continued contact will help us as much as it helps them. We ought, then, at least, to think a long time before we sever any connection already established.

In view of these conditions and tendencies, it seems to me that the proposed exchange would be a serious blunder. Motives of economy and ease of administration cannot excuse it. Duty, honor, enlightened patriotism, demand that the American Church continue to carry the Liberian mission until such time as it may become self-supporting.



THE VALUE OF A CANVASS

LAST summer the vestry of Christ Church, Susquehanna, Pa., made a canvass of the parish for the purpose of securing regular contributions for all purposes and the duplex envelope system was installed. After nine months of operation the rector summarizes the results:

Local—In place of a customary deficit, there is in the treasury a reserve fund, after the payment of all bills to date, of \$175. For the first time in many years, all bills have been met by the vestry without calling upon any of the guilds to contribute towards current expenses. This has permitted the guilds to accumulate funds to apply, in the future, to repairs and improvements to the church property.

Missions—For the first time in the history of Christ Church, both of the apportionments, diocesan and general, have been given in full—in fact, the latter has been overpaid by the amount of the Lenten offering of the Sunday school.

This report represents what can be done in a parish of 100 communicants, most of whom are wage earners. Should you ask whether I consider the use of the duplex envelopes responsible for the above encouraging condition, I would reply, "Yes," but I would add the qualification, "The envelopes are the means; the *cause* is the personal canvass."

SEWANEE CALLS BISHOP KNIGHT

THE Trustees of the University of the South have elected the Right Reverend Albion W. Knight, D.D., Bishop of Cuba, as Vice-Chancellor. As the Vice-Chancellor of the university is its executive head, Bishop Knight's acceptance of the post would require his resignation, with the approval of the House of Bishops, of his jurisdiction in Cuba. He has stated that he would not come to a decision until he had an opportunity of conferring with the representatives of the Board of Missions.

ONE ROAD TO HAPPINESS

REFERRING to an Easter offering of \$100 for missions, the Dean of St. James's Cathedral, Fresno, Cal., says:

"A young nurse had been slipping quietly into the church on Sundays, when her duties did not prevent, for some months. As my entire congregation was, during that time, new to me I did not realize that she was a stranger in town. On Easter Monday she came to my house, told me of her appreciation of the Church's privileges, and asked if she might be permitted to make her Easter offering for missions. She seemed to get a great deal of happiness out of the writing of that check for \$100. Since then I have come to know her very well and to realize that this was but the natural manifestation of a consistently unselfish life."

DECIDEDLY, YES

FROM St. George's Mission, Indianapolis, comes this inquiry:

"We list one hundred and nine communicants, but we have forty-seven subscribers to the Spirit of Missions. Is that a good record?"

If every congregation in the Church had proportionately as many subscribers as St. George's, the circulation of the Spirit of Missions would be in excess of 450,000 copies every month.

If one thousand of the largest congregations in the Church had an average of forty-seven subscribers each, the present circulation would be increased about forty per cent.

NO, THANK YOU

RECENTLY one of the officers of the Board received a letter from a nurse making inquiry with regard to the possibility of undertaking missionary service in the Philippines. The desired information was given and a conference with a member of the Philippine mission now in this country was arranged. That missionary service is not always the sinecure that some people would have others believe, is perhaps indicated by a second letter closing the correspondence:

"Since hearing from you I have found out a great many things about the Philippines which are very distasteful, and I know I could not adapt myself to the surroundings. Several army officers and their families from my home town informed me, who have been stationed there. I went to see ———, and had a very interesting talk. I found the compensation was so small I decided it would be impossible to live on such an amount —and the length of time so dreadfully long—I am sorry to have bothered you so much, but I find it is better to stay in this country."

LOUISIANA'S LEADING PARISH

ST. MARK'S CHURCH, Shreveport, La., is at present leading all the Louisiana parishes in offerings for missions. Its apportionment is \$500. To July 1st, the treasurer had received \$949.05. This is another instance of the efficacy of the every-member canvass, and the weekly offering plan. Three years ago the old annual offering plan was used at St. Mark's. The apportionment was then \$164; the amount received on account of it, \$122.



THE ENTRANCE TO THE NEW ST. ANDREW'S
HOSPITAL

A door of hope to thousands of people in Wusih

WUSIH'S FIRST CHURCH HOSPITAL

SEVEN YEARS OF WORK AND WAITING—WHY THE
MAYOR WAS UNHAPPY—THE JOYOUS FIRECRACKER—
ASSEMBLING A HOSPITAL FROM ENDS OF THE EARTH

By the Reverend John W. Nichols

THE Mayor of Wusih spent the whole of Thursday, March 13, at St. Andrew's Hospital. Before the day was over the Chief of Police, the President of the Chamber of Commerce and the head of the Provincial Normal School, besides most of the city gentry had arrived. All the members of the Wusih mission were present in a body, as well as Bishop Graves and others from Shanghai. The occasion might well have been serious, but it was quite the contrary. Everybody was most cheerful, except perhaps the mayor, for we were celebrating the opening of St. Andrew's Hospital for Women. The

mayor was the least cheerful because he was present as an in-patient and not as a guest.

In the morning the bishop dedicated the building to its Christian use of ministering to the sick. The service was quiet and simple, only the station staff and Christian Chinese were present, with a few visitors from Soochow and Shanghai.

The grounds outside presented a curious appearance as one went to the service. Every tree bore a string of fiery fruit which on close examination showed to be firecrackers, and every servant of the mission that could pos-

sibly be present was noticeable for a most seraphic happiness of countenance, and a handful of cannon-crackers and punk. Those were mostly kept in control until the service was over but temptation was sometimes too severe and an occasional report gave warning of what was to come. When the service was over the little procession that wound back to the robing-room was treated to all the sensations of those who charged at Balaklava. One jumped away from a cannonade at the right only to find one's self being shrapneled from a tree at the left.

In the evening all the great ones of the city met to see and to celebrate at a dinner. Many of them had sent congratulatory scrolls or banners of red and gold after the graceful Chinese custom, and these, hung around the walls of one of the wards, made a most attractive banquet hall. The guests wandered through the rooms interested in everything, especially in the prices. Will one ever get over the shock of seeing a gentleman of wealth, family and education pointing out a common water faucet as a thing of supreme interest? Little things sometimes mark so startlingly the separation of our points of view.

Dinner is finally ready and we are all seated right at the tables, the dishes come on and we take our pick until the final bowl of rice, in the eating of which the poor foreigner makes a bad last. Then everybody rises hurriedly and in ten minutes the bows have been made and the scrolls hang on the walls of an empty room. There is no doubt in the Chinese mind that one goes to a feast chiefly and principally to eat.

The completion of this building is a silent witness to a tremendous amount of labor on the part of those who have done the church's medical work in Wusih. It is seven years since Dr. Lee arrived and commenced the study of Chinese. It is almost five years to a day since the little dispensary was opened with the help of the first Chinese assistant. In these five short years the work has

grown to an annual clinic of over thirty-one thousand treatments, cared for by the help of a staff of two Chinese doctors, and two druggists. A sub-clinic is held daily at the north of the city. A motor launch answers to emergency calls in the country, and in old buildings there are at present twenty-eight hospital in-patients.

In addition to carrying on such a work as this it is surely something of a feat to have planned, contracted for and personally supervised the construction of the present Woman's Building, gathering the equipment also from various parts of the world, and in a good many cases helping to put things together as they came. Beds from Japan, sheeting from America, mattresses from Shanghai is a fair sample of the assembling that is required for getting a complete equipment.

As for the building itself it consists of four wards of ten beds each and four private rooms, besides the usual office and operating room, matron's and nurses' quarters, linen rooms, etc. The Caroline M. Watson Memorial wards will be occupied immediately by women. For the present the two remaining wards will be used for men, though the whole building is eventually intended for women only and a second building will accommodate the men. A new nurse and doctor come to us this year in the nick of time; the work needs the hospital, the hospital simply demands more workers. For the present the ladies of the Station are "standing by"—Mrs. Nichols as nurse and Mrs. Lee as matron. It is a work of love, but time as well as love will be needed soon and it is good to know that those who will have the time are to come this year.

The Church's medical work in Wusih was begun five years ago. At first its only shelter was the very primitive boat hospital shown in one of the illustrations. A little later an old Chinese house was secured. Later still a building, first erected as a school, then used for several years as a residence, was pressed into service as what was facetiously called the "Pro-Hospital." Though its construc-



THE BOAT THAT DID DUTY AS WUSIH'S FIRST HOSPITAL



THE BUILDING KNOWN FOR SOME TIME AS THE "PRO-HOSPITAL," WUSIH



THE REAR OF THE NEW ST. ANDREW'S HOSPITAL, WUSIH

tion was rather rough it presented a marked contrast to the first two homes of the medical work.

The present building is necessarily very modest in its equipment, for it represents, all told, an investment of only \$6,500. Nevertheless it will have running water—an almost unheard-of thing in the average Chinese building—and the wards will be lighted by electricity from the city plant. By the erection of wide and high windows, the corridors and halls can be converted into sun parlors and roof gardens.

It is planned to put a similar building for men in the rear of the Woman's Hospital as soon as the money for it can be secured. Between the two buildings will be a chapel below and a common operating room above, thus doing away with the necessity of duplicating instruments, sterilizers, etc. The proposed extension will cost \$6,500 for the men's wards and \$2,000 for the chapel and operating room. If the men of the Church at home could be aroused to the need of the men of Wusih for medical attention, as the women at home have seen the need of the women here, another year would see the completed group of buildings being

used for the glory of God and the relief of human suffering.

The present city, its walls, its private houses, its temples, and public buildings is not very old, but there are remains of the walls of a former city which, it is said by all well informed Chinese scholars, is many generations old. The people who live here now were, up to a year or two ago, in the same state of civilization as that of their ancestors who built those old walls. Their doctors knew what their fathers had known and no more. The people worshipped their ancestors, gave money for priests to come and drive out evil spirits when the doctors had done their worst, and patiently nursed the blind, whose eyes had been pierced by foul needles to let out imaginary devils, or perchance they went without food to give proper burial honors to a mother, slain by ignorance.

Now we are able to offer them something better, and will pray that as the new hospital is the gift of loving Christians at home, it may become the means of making many of the Master's Chinese children better and stronger, and that they may be directed to Him for care in all things,



MEMBERS OF THE CONVOCATION OF CUBA.

From left to right—First row: Rev. J. M. Lopez-Guillen, Rev. F. Diaz Velez, Rev. D. W. Bland, Rev. C. M. Sturges, Bishop Knight, Rev. W. W. Steel, Emiliano Sanchez, F. Perez, Rev. M. F. Moreno.
 Second row: L. Seraphin, Rev. C. B. Castro, G. E. Jenkins, Rev. C. B. Colmore, Rev. C. W. Frazer, Rev. W. H. Decker, Rev. J. B. Mancebo, J. la Garza, Rev. H. B. Gibbons, Rev. E. Morell, Rev. S. E. Carveras, Rev. S. Lledo.
 Third row: I. H. Harris, R. Moreno, Rev. A. T. Sharpe, Rev. J. G. Pena, J. Castellon, Rev. F. Herrera, A. Zayas, E. G. Harris, Rev. E. Planas, P. S. Ray, H. A. Himely

CUBAN PROGRESS

By the Reverend Charles B. Colmore



THE REV. SERGIO LEDO, ONE OF THE CUBAN DEACONS

CUBA'S convocation of 1913 was one of the best yet held. To the great satisfaction of the people Bishop Knight had sufficiently recovered from his recent operation to be present and preside at all the sessions. At the opening service on June 14th, Mr. Francisco Herrera was ordained deacon after having faithfully served for a year as lay reader in the mission at Cardenas, following his completion of the course at the seminary in Havana.

In 1911 the Bishop appointed a special secretary to work up systematically the Sunday school Lenten offering. The report for two years of 1912 and 1913

showed a marked advance over former years, the last offering being more than \$100 in advance of that in 1911.

Action was taken at this convocation authorizing the secretary to organize an Advent offering from the Sunday schools for Church extension in the District of Cuba. One great problem among these people, where the Church has for centuries been richly endowed and the practice of systematic subscriptions unknown, is self-support. It was therefore thought wise to begin with the children by teaching them to make an offering each year for the extension of the work in their own district, hoping thereby to inculcate in them a feeling of ownership in the Church and of responsibility for its support. Heretofore this fund has consisted entirely of the offerings made at the official visitations of the Bishop and has, during the past eight years, amounted to enough to buy a lot and build a frame chapel at the Mission of Limonar. Thus the offerings from the missions in Cuba have been used for the construction of a chapel at a mission composed entirely of Cubans.

The treasurer's report showed the district apportionment overpaid in each of the last two years, besides a number of "specials" sent to the Board.

The Woman's Auxiliary has shown a marked advance since 1911. Five branches are reported, besides the juniors' and babies' branch. This year, for the first time, Cuba will be adequately represented in the united offering. From the \$5 offered in 1910, it has now grown to more than \$250.

The total number of baptisms in the district during the year was 270. Of these, 120 were performed in one rural

mission alone. At Los Arabos we are the only Christian body represented, except the Roman Catholics, and our faithful missionary is devotedly caring for the people for miles around. As a beginning for the present convocation year, he celebrated on June 1st one marriage and eight baptisms. The success of our work there fills us with hope, for there are many such small communities which have never felt the influence of an evangelical awakening. The Church

services in Los Arabos are looked forward to with much eagerness and what is being done there can and will be done elsewhere.

During Bishop Knight's episcopate eleven churches and two rectories have been built. Things seem to men to progress slowly, but when we look back we see that God has not been idle and is still at work in His Church, accomplishing that which, in His wisdom, He knows to be best.



THE CATHEDRAL SCHOOL, HAVANA

- (a) A rented building houses the school at present, and rents are expensive in Cuba
- (b) Calisthenic drill on the school veranda
- (c) Dean Colmore and members of the school staff
- (d) Some of the younger children
- (e) Grave and reverend seniors

WHAT OTHERS ARE DOING

A PHILADELPHIA Presbyterian has bequeathed \$410,000 to the Board of Ministerial Relief.

CHICAGO has 125,000 Bohemians. Presbyterians are doing an important work among them.

THE First Congregational Church of Montclair, N. J., has undertaken the support of four missionaries abroad.

A FRIEND of the Society for the Propagation of the Gospel has promised to give \$1,000 to aid in advance work if fifty other similar gifts are made.

THE London Missionary Society, which represents English Congregationalism, closed its last fiscal year with a deficit of \$150,000 on the year's work. Its accumulated deficit is \$350,000.

A PRESBYTERIAN missionary in central Oregon says that it is quite a common experience for pioneer missionaries in that region to meet young people, grown to maturity, who have never heard a sermon or seen a minister.

THE American Board is this year adding to the staff of the Congregational foreign missions thirty-one young men and women. Some of them are bound for Turkey, others for China, Japan and India, while Africa, Mexico and the Philippines will each receive one or more.

MISS FANNY PATTESON, sister of the famous Bishop Patteson of Melanesia, died in England recently, leaving a legacy of \$5,000 to the S. P. G. A few years ago Miss Patteson gave the society one of its most prized relics—the palm found laid upon her brother's breast by his murderers at Nukapu.

THE Presbyterian Church is doing an important work among the men of the lumber camps of the Pacific Northwest. The State of Washington alone contains 25,000 men at work in her forests. Of these 22,000 never have an opportunity of religious ministrations. Oregon has 20,000 lumbermen who have no church privileges.

MISSIONARY spirit in the Irish Church is growing steadily. There are now fully three hundred of its members working in the foreign fields, and, although the Church of Ireland has no missionary society of its own, the gifts of its people to the C. M. S. and the S. P. G. are sufficient to maintain these three hundred workers. In 1869 contributions from the Irish Church for work abroad were \$66,000. The last reported figures show an increase to \$250,000. This again is all the more noteworthy when it is remembered that the Church population has decreased in the same period from 683,000 to 578,000.

SPEAKING at the annual meeting of the Church Missionary Society in London, the Rev. Norman H. Tubbs, principal of St. John's Collegiate School, Agra, India, emphasized the importance of the Christian Church, especially in the mission field, educating her members. "The very able civilian," he said, "who has been in charge of the census report of the United Provinces, and who, by his investigation of the life and conditions of the people and by his examination of piles of dry statistics has become a warm admirer of missions and a keen friend of our work, said to me, 'You fellows don't know how to speak at a missionary meeting. I'll tell you what to say.' And I said to him, 'Tell me.' He said, 'This. You should say that Christianity is increasing at such an enormous pace in India that it is up to you Christians to see that your fellow Christians are being educated to take their proper place in the country.'"



THE CORN PALACE, MITCHELL

THE LAND OF THE DAKOTAS

By the Reverend Hugh L. Burleson

PLEASANTLY, and with reasonable quickness, "The Omaha" carries one across the rolling prairies of Southern Minnesota and out upon the plains of South Dakota, which stretch like some calm green sea mile upon mile to the westward. Now and then the level surface is broken, and the train glides down into one of the broad but shallow basins cut by an ancient river of the plains. We rattle across a bridge spanning the meagre stream, which is all that remains of the mile-wide river of bygone days, and puff up-grade to find ourselves once more upon the level plateau.

Monotonous? Not at all! They have an interest and a beauty all their own, these broad plains of level green, over-arched by the blue bowl of the sky. There is rest for the eye in their free spaces, and a sense of freedom in their wide horizons. So it is not in weariness that the day-long ride ends at Mitchell, South Dakota. Mitchell is a surprise: a thriving young city, well lighted, watered and paved, having all

the airs and graces of an Eastern town four times its size. Its unique "corn palace" is really a remarkable thing and attracts many thousands each year to the exposition of South Dakota products held within and plastered outside of its walls.

This has been the objective point since leaving New York City, and the occasion which calls the traveler is the meeting of the Annual Convocation of South Dakota. Bishop Biller meets us with his automobile, in which he has, the same afternoon, made the eighty-mile run from Sioux Falls. This machine, which bears on its side the seal of the District of South Dakota, deserves more than a passing mention.

Few people realize the magnitude of a bishop's work in South Dakota or how much of it must be done by means of some conveyance other than the railway. The Indian work alone, with its hundred stations and thousands of communicants, is a district in itself, and most of it lies far from any railway. Bishop Hare traveled hundreds of miles yearly,

by wagon or in the saddle, to make a single round of his Indian stations. Even where railways ran the train service was likely to be infrequent, and the connections—or the lack of them—time-consuming. For nine months in the year South Dakota has the best natural roads that can be found.

It, therefore, occurred to some members of the Bible class taught by Miss Mary Cole, of Philadelphia—that remarkable organization where so many helpful projects have been born and brought to maturity—that the efficiency of the new bishop would be greatly augmented and the strain of his work materially reduced if he were provided with an automobile. The result we will let the bishop tell in the following extract from his diary:

"In my mail was a check from Philadelphia, with which I was asked to buy an automobile. The kind friends who made this very generous gift had earlier given the order for the car and I found it waiting for me at a local dealer's. It is a 1913 Cadillac, fully equipped, and with every latest improvement. A great many friends—known and unknown—had a share in this gift, to all of whom I am most grateful; but my chief indebtedness is to Miss Adele Bayard, of Germantown, whose thoughtfulness conceived the idea of the gift and whose interest and energy translated the idea into reality. The 'Episcopal car' will enable me to do more work in the eastern part of the district by the saving of time otherwise spent in waiting for trains, and it will make it possible for Mrs. Biller to accompany me on many visitations. I shall also save livery bills. I hope soon to have the pleasure of giving rides to all the clergy and many other friends, including some of those who shared in the gift."

So another and a more effective type of "cathedral car" appears in the mission field. Would that it might be duplicated in other places!

An unusual feature of the convocation was the consecration of St. Mary's

Church, Mitchell. It is a most effective structure, built of stone, on excellent lines and so arranged that an attractive and commodious guild hall occupies the basement.

The erection of this church is significant. Four years ago the thing would have been counted impossible; but the "right man" took charge and began to exercise the qualities of leadership so indispensable in a new field. To-day they have a \$30,000 church, paid for, and most of the money has been raised right in the town. It is interesting also to know that the congregation came to realize its ability and resources by taking part in a movement on behalf of the community. A Young Men's Christian Association building was greatly needed; the rector urged his congregation to cooperate, and his men responded so effectively that the question immediately suggested itself: "Why can we not build a church?" It is the old truth, proved again and again in missionary giving: "There is that giveth, but yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty."

This article will not attempt a detailed account of the convocation, but rather will set down a few impressions made upon an onlooker. Not least among these were the crowded congregations of Sunday, where white and Indian communicants sat and knelt side by side, and the fine array of clergy who surrounded their earnest and capable young bishop. There were Christian heroes of the Indian field—such as Ashley and Clark, Deloria and Walker—whose names are familiar wherever the story of Niobrara is known; and there was also a fine band of young clergy who are rallying to help Bishop Biller in the work of South Dakota, and whose presence augurs well for the future.

Another memorable experience was the early celebration on Monday morning. It was not one of the conspicuous services of the convocation, and it followed a crowded day, yet one hun-



THE CONVOCATION OF SOUTH DAKOTA, OUTSIDE THE NEW CHURCH OF ST. MARY, MITCHELL

dred and fifty communicants were present. The Rev. Luke C. Walker, one of our oldest Indian priests, celebrated with quiet dignity which was in no way impaired by certain Indian pronunciations and quaint phrasings. It was impressive to see an Indian priest at the altar on the very plain over which he and his ancestors had fought as heathen barbarians.

The business of the convocation was, of course, largely of local interest. Two or three matters have, however, a larger significance. The following extract from the bishop's address sets forth one of these.

Speaking of the likelihood of the passage of a canon providing for the election of suffragan bishops for missionary districts, the bishop said:

"Should such a canon be passed I expect to ask for the election of a suffragan bishop for this district. I have for many years advocated such relief for South Dakota. I did so long before I was called upon to shoulder the burden of the episcopate in this district. Bishop Hare, while still he was able to do a large amount of work, and when he had Bishop Johnson as his assistant, stated that there was too much work in South Dakota for two bishops. Since then the field has developed rapidly until to-day there are 166 stations, more than half of which are off the railroad, scattered over an area of 80,000 square miles. South Dakota is, in point of work developed, not only by far the largest missionary district of the American Church, but it is larger than all but nine of the dioceses, five of which have a second bishop and all of which are small in area and with excellent traveling facilities.

"Moreover, in South Dakota the burden is increased and the problem is complicated because of the dual nature of the work—because of the 166 stations over 100 are among the Dakotas. But I need not in this presence argue for the need of additional episcopal service nor need I apologize for asking for the same.

All of you who really know the conditions will agree that there is more work than one bishop can properly accomplish. Two forms of relief other than the suffragan episcopate have been suggested, but I cannot favor either of them. A bishop for the Indians—a racial bishop—advocated by no less a one than Bishop Johnson, is, I hold, contrary to the genius of the Church. Geographical division would not find favor with the Churchmen in that part of the district which should be set off and no geographical division could be made which would include in either section all the Indians; so that the Indian work would be weakened while still each bishop would have the problem of caring for the two races. . . . Should a suffragan be elected more familiar than I am with the Indians and the Church's work among them I should assign to him the oversight of the Niobrara Deanery. Should one be elected less familiar with the work than I am, I should turn over to him the major portion of the white work, reserving to myself the direction of the Indian field."

A committee was appointed to consider this part of the address. Upon its recommendation a memorial to the General Convention was adopted, petitioning for permission to use suffragan bishops in missionary work, and the Board of Missions was asked to consider whether it could not give its approval to the proposal.

Among the canons adopted at the convocation was one urging the use of the duplex envelope—a practice which already prevails considerably in the district.

To the regret of the writer it was possible for him to spend only two days at this interesting convocation. He was obliged to leave just before the men's dinner Monday night, but he was glad to have seen something of the energy and optimism, the wisdom and self-sacrifice with which the Church's work is being carried on in South Dakota.



PART OF THE SAGADA CONGREGATION THAT SENT HELP TO THE STORM-STRICKEN DISTRICTS OF THE MIDDLE WEST

HELP FROM THE PHILIPPINE MOUNTAINS

THE Igorot people of the mission of St. Mary the Virgin of Sagada, P. I., have sent \$47.69 to the Board of Missions to be used in relieving the distress of the people in the Middle West who suffered from the recent storms and floods. As soon as the Rev. John A. Staunton, Jr., in charge of the mission, told the congregation what had happened in Nebraska, Ohio and Indiana, they expressed their desire to help. They remembered that when an unusually heavy typhoon seriously damaged the Sagada mission a few years ago, Church people in the United States helped to repair the damage. Mr. Staunton says: "Many of the amounts contributed are very small and yet represent real self-sacrifice. We (that is, they, for no contribution of my own is included in this remittance) send it with our prayers and sympathy as fellow Christians."

Seven years ago, when the great fire swept over San Francisco, news of the disaster reached the Philippine Mountains after many weeks. The Sagada people were much distressed by the report of the suffering and need of the

people on the Pacific Coast. They came to Mr. Staunton and told him they would like to help the Church people of San Francisco to rebuild their homes and churches. They could do comparatively little at that time. The mission had been only recently built and had not been able to train many of the people in the habits of industry and thrift.



A RESPONSE FROM OHIO

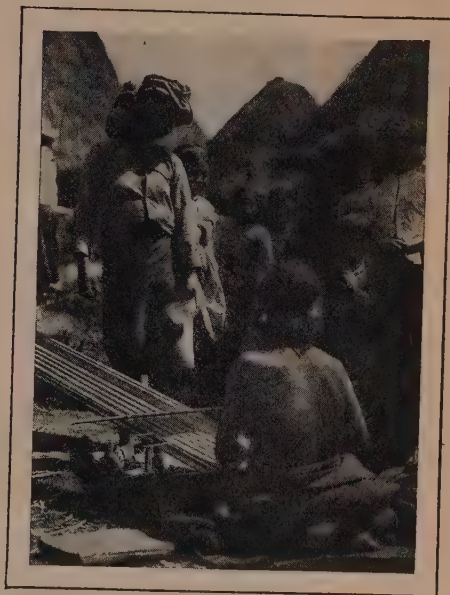
WHEN the congregation of St. Luke's parish, Marietta, O., heard of the gift of the Sagada people, they were, the rector writes, "greatly moved by their Christian love and brotherly feeling and by their thus aiding us in our physical needs. When I suggested that they contribute to the far greater spiritual needs of the Igorots they gladly responded by this offering of \$37.85 upon the following (a wet) Sunday. It was a worthy effort on their part, who so grievously suffered in the March flood, and shows that their hearts, were touched."



Men, boys and girls taking a sun bath



Life in a Christian school makes a difference



A Sagada woman weaving on a native loom

LIFE, CHRISTIAN AND OTHERWISE, AT SAGADA

*On Good Friday
the Sagada con-
gregation march-
es in procession
through the
town*



*The living-room
in the new mis-
sion residence at
Sagada*



*The Easter morn-
ing procession at
Sagada*



SNAPSHOTS OF SAGADA LIFE



*The altar of St.
Mary's Church,
Sagada*



*The Good Friday
procession march-
ing through the
valley to the
hilltops*



*Sagada visitors
leaving on the
return journey to
Manila*



MAIN STREET, VALDEZ, ALASKA



FOLLOWERS OF THE IRON TRAIL

From left to right: Rev. W. H. Ziegler, Mrs. Ziegler, Bishop Rowe, Rev. R. E. Roe of Ketchikan, Rev. H. P. Corser of Wrangell

IN THE LAND OF THE IRON TRAIL

By the Reverend H. P. Corser

BISHOP ROWE arrived in Ketchikan on April 18th. That simple statement may mean little to people "outside"; it means much in Alaska.

Ketchikan is a mining town of some importance. Three or four small camps look to it as their headquarters. The principal industry, however, is fish. The New England Fish Company has a large plant there. Here we have St. John's Church, a splendidly equipped hospital, and a very successful Indian day school. The enrollment is over a hundred and the percentage of attendants is probably higher than in any other day school in Alaska. This certainly speaks well for Miss Harnett, the teacher, and her predecessor, the late Miss Louisa Smart.

The hospital, aside from the salaries of the nurses supplied by the Board of Missions, is self-supporting. Miss Agnes Huntoon, the senior nurse, has been able to accomplish this in spite of the fact that the problem of maintaining a Church hospital in Alaska is no easy one. A private hospital can force a col-

lection where a Church hospital can not. It must rely in the fairness of its patrons for its support.

While all this institutional work has been carried on, the true spiritual work of the Church has not been neglected. Nine were presented by the Rev. R. E. Roe for confirmation. It is a significant fact that the Indians whom "Father" Duncan of Metlakatla has educated are returning to the Church. Many of them have already been confirmed. Hearing the old songs and joining in the service which they first learned when they turned from heathenism to Christianity has brought, and is bringing them, back to the Church.

The next Sunday was spent at Wrangell, where eight were presented for confirmation. As is always the case when Bishop Rowe is present, the church was filled. A feature of the service was the singing of "Onward Christian Soldiers" to music composed by Mrs. Roe. It is rich in melody and not like the old music keyed so high that only a few can sing it. A native guild here

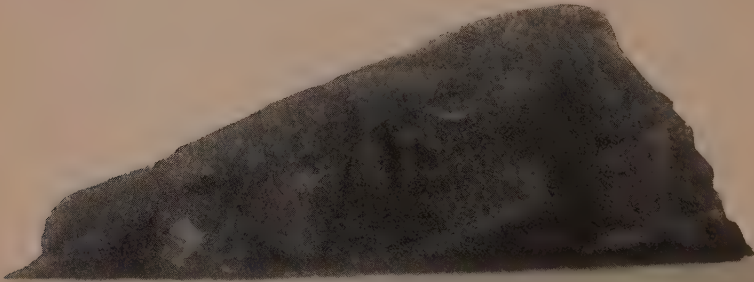
under the leadership of Deaconess Pick has in the past three years raised over \$300 for Church work. Not only is the work prospering among the Indians, but results are being secured among the white people, and especially is a good strong communicant list being built up among the young people. The Sunday school work is bearing fruit, and there is a small Chapter of the Brotherhood of St. Andrew among the boys.

On Ascension Day, Bishop Rowe held two services at Juneau. In spite of the fact that it is difficult to get an audience on a week day in Alaska, both services were well attended.

At Juneau, we boarded the ship which

haps, a dozen stamp mills at work. The town is at the head of an almost perfectly land-locked harbor, surrounded by a chain of mountains towering up three or four thousand feet. We were there in May, and yet this circle of mountains was covered with snow down to the water's edge. It gave one at first about the same sensation that is received on entering a cold storage plant.

The best known place in Valdez is the hospital of the Good Samaritan, under the care of Miss Holmes and Miss Fast. With the financial oversight of Rev. Wilfred Ziegler it has recently taken a new lease of life. When Mr. Ziegler came to Valdez it was \$1,600 in



A MIGHTY ROCK GUARDS THE ENTRANCE TO RESURRECTION BAY

took us into the land of the "Iron Trail." Our ship, after touching at Skagway and Fort Seward, passed through Icy Straits, rounded Cape Spencer and proceeded out into the open ocean. The run to Prince William Sound is thirty hours and the sea here is usually rough.

In Prince William Sound we touched at Cordova and then went on to the northern end of the sound to Valdez. Here and there are the effects of a collapsed boom, but Valdez is recovering. In the immediate vicinity, by the time this summer is over, there will be, per-

debt. This has been raised entirely without outside help. So much has the service of the hospital been appreciated under the management of Miss Holmes and Miss Fast that patients on leaving, if they did not have the means to pay for the service, have declared that their hospital debt would be the most sacred obligation of all, and well have they kept their word.

The special purpose of the visit to Valdez was to advance Mr. Ziegler to the priesthood. Mr. Roe, of Ketchikan, and Mr. Corser, of Wrangell, were the coun-



THE BEST KNOWN PLACE IN VALDEZ IS THE HOSPITAL OF THE GOOD SAMARITAN

cil of advice. Mr. Ziegler passed a very creditable examination and was accordingly recommended for ordination. The sermon was delivered by Mr. Roe, and then followed the impressive service of ordination. Later Bishop Rowe confirmed four persons at Valdez and one at the Elemar copper mines.

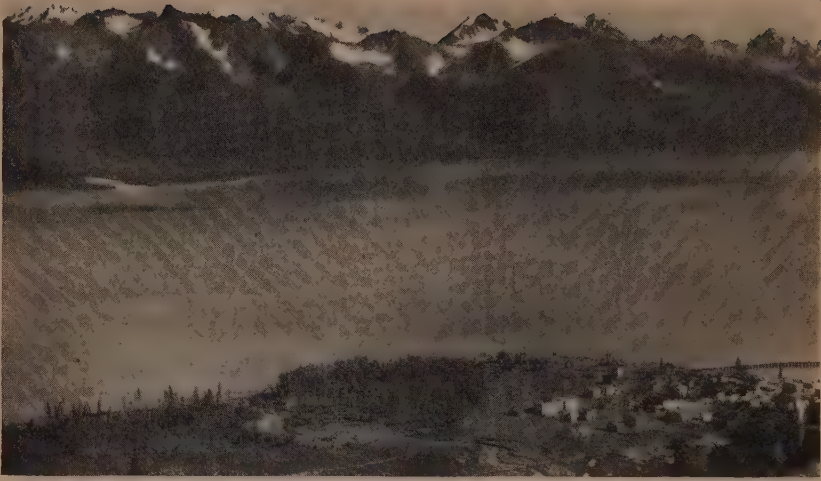
Leaving Valdez a twelve-hour run took us to Seward, where we have a beautiful church building, but, like considerable other valuable property in the town, it is not in use. Seward is the natural port for some very valuable coal fields and a railroad has been built almost to them. Then the government locked everything up, and Church work has suffered as well as everything else. There is a crying need that some immediate action be taken to relieve the situation. The writer ventures to say that a government-owned railroad would be far the best for the country, but whether it is government-owned or privately owned, is not so material. What is material is that some action be taken and that right away, before what has already been done toward the improvement of the country be lost. The men who are brave enough to undertake

the development of a coast like that of southeastern Alaska should not be treated as they have been.

Our next stop was at an old Russian town, Seldovia. The Church and the Greek Catholics are very friendly and the Greek clergy advise their communicants to attend our service where there is none of their own. The ship then went up to the northern end of Cook Inlet. Knik, at the head of the inlet, had the unusual experience of having its population doubled in a day. There were fifty-five passengers on the ship for that port. Fabulous stories were told about valuable quartz prospects and if one-tenth are true, Knik or some place at the head of the inlet will become a large town. It was the Bishop's purpose, in visiting this country, to witness its development so that when the opportunity arrived for new work, he could intelligently locate it.

Coming down the inlet we visited Cordova, the home of the famous "Red Dragon," the Church social hall that works seven days in the week. Bishop Rowe confirmed two persons.

We passed by Katalla, the place where an attempt was made to fence off a part



SEWARD IS THE NATURAL PORT FOR VALUABLE COAL FIELDS

of the Pacific Ocean to make a harbor. It is a pity it failed because the resources of Katalla are immense. Our last stop was at Yac-a-tat, where a Swedish Lutheran mission is at work. Our ship then returned to Juneau, the capital of Alaska.

One who has taken a trip like this must be impressed with the position that Bishop Rowe occupies in Alaska. Let him be on a ship, and when that ship touches a port he receives an ovation. All rush forward to greet him. Then further one is impressed with the immense size and resources of Alaska. Though we traveled one way 1,300 miles, we saw only a little of the country. With such great distances the cost of doing the work is heavy. As a rule, it is practically impossible for one man to serve more than one church. If he serves two or more, the traveling expenses equal the salary of an extra missionary. Just to ordain Mr. Ziegler three of us had to make this 2,600-mile journey, about as far as from New York to Omaha and back.

The climate of Alaska is no worse than that of Norway, Sweden and Finland. Its immense resources have scarcely been touched. It will support

a large population. Some day it may make not only one but three or four states of our country. Is it not worth a sacrifice to make such a country Christian?



WEST TEXAS IN THE VAN

WEST TEXAS is one of the first dioceses to complete its apportionment. The amount assigned, \$1,975, was given several weeks ago. Still the congregations continue their giving, so that to July 1st the Treasurer of the Board reported \$3,152. It is quite possible that the offerings during July and August will bring the total for the year up to \$3,900, or more, a round 100 per cent. in excess of the apportionment. To July 1st the Church of the Messiah, Gonzales, led all other congregations with offerings of \$338 on account of an apportionment of \$125. Several other congregations have considerably exceeded the apportionment, especially St. Helena's, Boerne; the Annunciation, Lockhart; Emmanuel, San Angelo; Christ Church, St. John's and St. Philip's, San Antonio; Trinity, Victoria; and St. Andrew's, Sequin. In most instances these are parishes which have made the every-member canvass.

CONFIDENCES OVER THE HIBACHI—IV.

Miss Gertrude Heywood, the principal of St. Margaret's School, Tokyo, has given us in the series called "Confidences Over the Hibachi" most delightful glimpses of the life of Japanese girl students. This is the fourth of the series. Others may be found in *THE SPIRIT OF MISSIONS* for July and December, 1909, and November, 1910.

THE bell for the end of the ten-minute recess and the beginning of the next class broke up the animated conversation of the teachers who had been gathered around the large square *hibachi* in the teachers' room.

This *hibachi* looks more or less out of place in our present very modern and—compared with other days—very grand, foreign high ceilinged room; but it provides just enough heat for the season between none and coal stoves, and promotes more sociability than the most luxurious and expensive hot-water heating system ever invented. This *hibachi* is not the pretty little carved wood or brass kind, such as one sees in an ordinary house; it is about four feet square, takes two or three men to lift, and is capable of holding quite a pile of red-hot charcoal without scorching its sides.

Before and after school, and in all the intermissions, those teachers who have not pressing business elsewhere gather around it. The men and we foreigners sit in chairs. The men, who usually wear European clothes, are fearful of baggy trousers, and we more or less long-legged foreigners, however willing in the spirit, find the flesh, or more exactly the joints, unequal to the position so natural and easy to the Japanese women. For as the floor is hard they cannot sit as they do on the soft mats of a Japanese house, but for an hour at a time they can squat with their toes only on the floor and resting on their raised heels.

When they had all gathered their books and gone to their several classes, I found I was the only one without a class that period, and so was left alone in the teachers' room, flooded now with bright morning sunshine. I put more lumps of char-

coal on the fire, raked up the soft ashes almost to cover it, set the tea kettle on the three-pronged holder, so that both fire and water would be hot when the teachers came back. Then I turned to my work, which that morning was to correct original English sentences written by the beginning English classes. "I like is not apples"; "the floor is on the table"; "gods can bark," and a few more of equal interest had received the proper splashes of red ink, delivered more or less mechanically, while my mind was wandering about the school.

I thought with pride of the splendid new building, the gradually increasing equipment and growing library, the improvement in the teaching force made possible by an increase in salaries, and the numbers of pupils increased by more than one-half in the last four years in spite of a very decided raising of the standards for entrance and promotion. My gory-looking pen unconsciously paused halfway to the red-ink bottle as I thought of the possible future of the school, a Christian institution standing for the ideals of the Christian faith, and leading the way, not following reluctantly, but going on in advance to work out the best ideals and methods in the education of the women of Japan. But it seemed like a big order, and who was to do it? Why did not someone experienced in education come out and take the direction? But if someone came, it would be a number of years before she could get used to the lan-



One of our little maidens

guage and customs and people. And in the meanwhile what could we do but keep on reading Spencer and Hall and other modern educationists, and finding one contradicting the next, and the third not agreeing with either, and coming out right where we were in the beginning—that is, to the working out of our own salvation in school method and matter?

And what about the girls in the school now? What influence is the school having on them? In the weekly Christian talks and Bible classes and by the personal influence of the Christian teachers and girls, are they being affected enough toward a faith in the Christian God to warrant all this educational effort? The work among the forty dormitory girls seems to be going satisfactorily, but how about the one hundred and ninety others who are day pupils? Just as my pessimistic familiar was asking this very large question the door opened hesitatingly, and the head of a second-year girl, Kimi Tanaka by name, was poked timidly around the corner. I called to her to come in, and after she had seated herself opposite me at the *hibachi*, I inquired for her mother, on account of whose illness, supposedly, she had been absent from school for about a week. She answered briefly and indefinitely as if that were an unimportant matter, and then murmured, almost inaudibly, that she had come to say she had to leave school for good. "That is too bad," I said. "Is your mother much worse, or what is the trouble?"

"It is on account of my father," she said, her voice breaking.

"Is he sick, too?" I questioned, seeing that she seemed anxious to tell.

She looked at me a little surprised. "Don't you know about him? Didn't you see it in the papers?" she questioned.

"Why, no," I said, surprised in my turn; "what was in the paper?"

"Oh," she said, "I thought you all would have seen it, and Kato San wrote me that the whole school was talking about it, and I asked my mother what

I'd better do, and she said I'd better leave this school where everyone would despise me and go to one where they would not know me."

"But," I said, "what was in the paper about your father?"

Then she took out from her dress a sheet of a newspaper about a week old, opened it, and showed me a paragraph telling of one Tanaka, who had been going about getting money under false pretenses, with a forged letter purporting to be from the head of the ward in which he lived.

"Where is your father now?" I asked after reading it. "In prison!" she answered. Then she broke down and cried, and between her sobs I made out the story.

Their family consisted of her father and mother and herself, a cousin who lived with them and attended a primary school, and one servant. Her mother had been in the hospital for about two weeks, and one night her father, who went out as she supposed to his business every day, failed to come home. She sat up till late waiting for him, but at last went to bed. On her way to school the next morning she stopped at the hospital to tell her mother, who could only tell her not to worry. When she reached home that afternoon she found two policemen there, and they came in and asked her many questions about her father. When she asked them where he was they would not answer. The next day a letter came from him saying that he was in prison, but not to come to see him. That night she could not sleep for thinking of him and how cold he must be, and the next morning she did up a blanket and carrying it went to the prison. The officers said she could see her father, but pretty soon one came back and said that he refused to see her, but sent her a message to forget all about him as he had disgraced his family. She went away sadly. The next few days this child of thirteen spent going to consult with her mother in the hospital, engaging a lawyer to take her father's case, and answering the questions of police and reporters. Some

kind and tactful neighbors told her how people in prison suffered from vermin, and she felt so sorry for her poor father that she bought a can of insect powder and went to the prison to try once more to see him. He sent back the can and a message that he did not want any such luxuries. There was nothing to do now but wait for the trial, and she began to think about school. She asked her mother, and wrote her father, and they both told her she would better leave, as it would be too hard for her to keep on where everyone knew about her, and so she had come to tell us.

I asked if there were money enough for her to keep on at school. She replied that she had asked her mother, who had told her that she need not worry at all about money. "Then," I said, "it will be very hard for you, but the bravest and best thing you can do is to stick it out at this school, and by your own life remove from your name the stain that your father has put on it. If you go to another school you will always be worrying for fear they will find it out sometime. If you stay here it will be difficult, as your classmate says the girls know about it, but they will admire your courage, and very soon they will stop thinking and talking about your father altogether. Do you think you are brave enough to do it?"

"Yes," she said, "I think I can do it." Then she went on: "You see, before I came to this school, I never had heard about a God who would listen to our prayers, and help us to bear things and to be good. And all the time I have been so unhappy and lonely and afraid about my father, I have remembered about praying to God, and it has helped me so much not to be lonely in the house, and afraid of what was going to happen to him. When I went to see the lawyer about my father, my legs and hands shook so I could hardly get to the door or ring the bell. And I just bit my lips and shut my eyes, and asked God to help me, and then I got over being so frightened."

"Well," I said, "if your father and

mother are willing, you come back to school just as soon as you can, and we'll all help you to win through, and God will help you most of all."

"All right," she said; "I'm sure they'll let me if I want to, and I'm sure I do now." She looked quite hopeful and happy as she said goodbye and went out.

I turned back to my interrupted work. The kettle was singing merrily over the red-hot charcoal, the big clock ticking on the wall showed that it was nearly time for the period to end. I looked at the piles of silly, faulty, blurry English sentences, the correcting of which had seemed only a few minutes ago to be so useless, and I thought to myself, just as the bell rang and the teachers all came in again, "I would be willing to correct papers until I could not tell black ink from red, or whether the table really was on the floor or the floor on the table, if I can remember that behind and beyond the actual work of secular education is the work accomplished, almost unconsciously to the girls themselves, of planting in their minds the seeds of knowledge of a one God who is a God of love, and in their souls the first impulse to believe in and depend on Him. As long as I live conditions will be such that very few girls can be baptized while they are in school, because of their age and the opposition of their parents. But even if Kimi Tanaka, for instance, never can become a Christian in name herself, the chances for her children to become so are increased a hundredfold by her presence in this school."

And I picked up my books and went to my class more than reconciled to teach them that tables are more likely to stand on floors than vice versa, and that those members of the animal family that express their feeling by barking are called "dogs" and not "gods."



An older St. Margaret's girl

MAKERS OF THE NEW CHINA

CHINA'S changed attitude towards Christianity is expressed by many of the makers of the new republic.

1. President Yuan contributes \$1,000 yearly towards Christian missionary work. He has openly expressed his desire that the new China may be built upon the foundation of Christianity as the old China was built upon the foundation of Confucianism.

2. Vice-President Li Yuan Hung, military leader of the revolution, and, with the possible exception of Dr. Sun Yat Sen, the most widely beloved man in China today, has voiced his strong desire that more missionaries may come to China and penetrate into the interior provinces where yet they have not gone. "We will do all we can to help them," he has said.

3. Though not a Christian himself, the manager of the Nanking Railway said recently: "Confucianism has supplied China with precepts in the past, but China imperatively needs Christianity today to supply her with moral power. Many leading men are turning toward Christianity as the hope of China; it is a sign of the times."

4. In order to accommodate the thousands of students who attended special meetings recently held in Manchuria, the governor of the province erected, at his own expense, a large auditorium which for several days was crowded to the limit with fully 5,000 government students and teachers. The provincial Commissioner of Education sat upon the platform throughout the meetings.

THE LITERATURE OF MISSIONS

IN a most interesting book¹ of 300 pages Dr. Pott, of St. John's University, Shanghai, has told the striking and salient facts concerning present-day conditions in China. It is by all odds the most illuminating book on the subject that has appeared since the revolution of October, 1911. Though prepared especially for the use of mission study classes, the book will be equally useful for the individual reader. As a handbook of information and a study of present conditions and tendencies it is most valuable.

After reviewing briefly China's international relationships from the visit of Marco Polo in the thirteenth century to the Five Power Loan of to-day, Dr. Pott gives his estimate of some of the results of the recent revolution. He pleads for a policy of non-interference by other nations and records his conviction that the future results of the revolution depend upon the spread of Christianity. "China," he declares, "must become Christian before she can develop into a great republic."

China's industrial and commercial progress are matters of great interest to the modern man of business. He will find in Dr. Pott's book a capital survey of some of the really startling changes that are taking place among nearly 400,000,000 people. The future may show in China industrial complications beside which our present problems will seem insignificant. This will certainly be the case if the nation is allowed to develop exclusively or chiefly along material lines.

No less interesting are the wonderful social transformations that one who, like Dr. Pott, has lived twenty-five years, or even less, in China, has been permitted to see. The success attending the anti-

opium movement and the effort to suppress foot-binding give one a new idea of the moral power and purpose of the race. Here surely is splendid material for the Christian Church. The emergence of a new type of womanhood, while full of promise, is not without serious dangers to the individual and to society. When we read of a dignified Chinese lady entertaining her friends at a reception by playing and singing "Waltz me around again, Willie" on the supposition that she was following the example of American women of corresponding station, it is plain that forces other than Christian missions are playing upon Chinese life. Radical changes are occurring in matters of dress and etiquette, induced chiefly by the "speeding up" of life. In fact, almost everything Chinese is in the melting pot. The New Education may help to guard against excesses, especially if the ideals of institutions like St. John's and Boone Universities, Canton Christian College and Nanking University are kept before China's students.

Religiously China is in a critical condition. The old religions are losing their hold upon the people. This is inevitable as intercourse with the West increases and as the Chinese become familiar with western science and inventions. Attempts are being made to resuscitate the old faiths. A present writer calls the effort to conserve Confucianism, "the Oxford Movement of China." Rationalists are making a bold bid for China's millions, as the publication, over a fictitious Chinese name, of *A Chinese Appeal Concerning Christian Missions* two years ago clearly showed. On the other hand, though Dr. Pott sees no indications of "mass movements" towards Christianity, he believes that "the opportunity for winning China to Christ is greater than ever before. Many are seeking for the Truth

¹The Emergency in China. By Rev. F. L. Hawks Pott, D.D. The Board of Missions, 281 Fourth Avenue, New York. Cloth, 50 cents net; paper, 35 cents net.

and realize that China's greatest need is a spiritual and moral reformation."

The influence of Christianity is already great, and, as Prof. Ross has pointed out in his *Changing Chinese*, can be only partially expressed in figures. The present force of missionaries is far from adequate, even when full allowance is made for the large place in evangelization to be taken by the Chinese themselves. "The supreme need," says Dr. Pott, "is for well-educated, able, consecrated Christian leaders. We must produce men of the type of Tertullian, Origen and Clement of Alexandria, if we are going to influence profoundly the religious life and thought of this nation." To realize such an ideal the best equipped men and women of the West are needed.

The book also contains several useful appendices on "Railway Systems," "Area and Population," "Missionary Statistics" and other topics.

IN *Missionary Explorers Among the American Indians*² Miss Mary Gay Humphrey has told anew the story of six pioneers in Indian work, including such men as John Eliot, David Brainerd and Marcus Whitman. It seems strange to find no reference to men like Bishops Whipple and Hare. The explanation doubtless is that the author has confined her study to heroes of earlier days. So far as it goes the book is well done. Wherever possible liberal quotations are made from the journals of the men themselves. To read these sketches is to be impressed once again with the great variety of abilities and qualities the successful missionary displays.

BISHOP MONTGOMERY'S little book³ is a volume to have at hand when one is worried and perplexed in the work he is trying to do for others.

²*Missionary Explorers Among the Indians*. By Mary Gay Humphrey. Charles Scribner's Sons. New York. \$1.50.

³*Visions: For Missionaries and Others*. By H. H. Montgomery, D.D. Society for the Propagation of the Gospel. London. 1s. 6d.

Ten minutes will suffice for reading even the longest of the sketches, but they will stir thoughts enough to keep one busy a long time. They will help one, whether he be a missionary or not, to realize the better that after all the Great Master Builder has a place and a work for him.

FIFTY years in China have supplied Rev. J. Macgowan, an English Congregational missionary, with abundant material for a most interesting book⁴ upon the everyday life of the Chinese people. Mr. Macgowan attempts no philosophic discussion of the evolution of China or of her numerous and virile people. He rather takes us into the cities and villages, into the homes, farms, shops and temples, along the highways and waterways that form a wonderful network of complete though deliberate communication throughout the country. We see the patient millions at work and play, in joy and grief. The note of human interest is strong throughout the book. This is particularly so in the chapters dealing with such subjects as "Doctors and Doctoring," "Money and Money - Lending," "Punishments," "Lynch Law," "River Life," "Family Life," "City Life," and "Highways and Byways."

Mr. Macgowan holds the opinion of most well-informed students of Chinese life that ancestor worship is really idolatrous in character. Facts such as these given in the chapters on "Fengshui" and "The Spokesman of the Gods" indicate the ignorance of those who advocate leaving Chinese—and others—to the enjoyment of their own religion. The truth is, that apparently there is nothing to enjoy. On the contrary the Chinese live under the most bitter religious tyranny. It terrifies living men with the dread of awful present and future penalties and ties them to a dead past.

Two facts among others in China's life give Mr. Macgowan abundant con-

⁴*Men and Manners of Modern China*. By the Rev. J. Macgowan. Dodd, Mead & Co. New York. \$3.50 net.

fidence for the future. The building of the Great Wall two centuries before Christ illustrates her great material and physical resources. The determined effort to root out the opium evil shows that China is not without reserves of moral power.



BEGINNING with September 1st, the Missionary Education Movement will edit and publish the children's missionary magazine known as *Everyland**. The best way to describe *Everyland* is to say that it is "a missionary St. Nicholas." Its one disadvantage is that it comes only four times a year instead of twelve, but this disadvantage has a compensating advantage in its very modest subscription price of 50 cents a year. It is decidedly worth having.



POINT HOPE ITEMS

A LETTER from the Reverend A. R. Hoare, dated March 8th, was nearly three months on its way to New York. Among other things, he says:

"We hope to have the *Nigalik** in commission this summer; there is plenty of work for her to do.

"The club house and dwelling house are both built, although the painting remains to be done. Both are quite satisfactory and have not exceeded the estimated cost. I find that the concrete basement and chimney are very good. The concrete works well and makes an excellent foundation for the house. There is no vibration, even in the strongest gales.

"We hope to build the laundry, fifteen-ton scow and some of the Eskimo cottages this summer, in addition to painting the buildings. As we also hope to get our own coal and are expecting Bishop Rowe to visit us, we have quite a full program.

"We have been teaching school in the

**Everyland*. The Missionary Education Movement 156 Fifth Avenue. New York. 50 cents a year.

*The *Nigalik* is the motor boat given to the Point Hope Mission by the late George B. Cluett for work along the coast.

new club house, and thanks to the cozy room and new school books the children have been making very good progress.

"The improvements, far from tending to pauperize the people, have greatly stimulated them. Already we have completed our apportionment of \$50, and have spent about \$20 for other objects. The people are very much interested now in their missionary boxes, which will be opened at the confirmation service in the summer. Whenever an Eskimo sells a skin, he puts a portion of the price in his can.

"We have had quite a mild winter, not very healthy weather, but there has been very little sickness. No epidemic of any kind and abundance of seals. There are very few white foxes this year and that makes a great deal of difference to the Eskimo's income, as the skins bring from \$5 to \$15 in trade.

"Our Woman's Auxiliary is just completing some skin mats, for which we have an order from the outside. The price, \$25, will go toward the United Offering."



A PERTINENT QUESTION

Here is a searching question from a layman working for the Church in Japan.

WHY is it that men do not come forward and volunteer for the service of the Church in these foreign fields? It is true we cannot offer the inducements which a financial, legal, medical or other professional career may open to a vigorous man. But I can show any man who comes a place to use every talent he possesses and a place to use it well, too. What else should a man ask? We have some splendid men on the Japan field, but we need more, and we need the best the Church has to give. There is little luxury and lots of work in the course of a man's life here, and there are lots of things he may think he wants to change, but let any real man come and we can keep him busy. Just because I am in such a happy place, I would like to see more men in similar ones.

A NOVEL ALUMNAE ASSOCIATION

NINE young women composing the class of 1913 at the College of the Sisters of Bethany of Topeka have hit upon a novel and useful plan for keeping in touch with each other and maintaining a common interest. They have



formed a class organization for the purpose of supporting a hospital bed in the foreign field and of assisting one of the Church schools for girls by providing each year the \$100 necessary for the support of two pupils. Why is not this plan a more effective way of commemorating the virtues of the class of 1913 than the erection of a stained glass window in the college hall? The Board of Missions would welcome similar help from the graduates of other educational institutions.

AN EARNED LUXURY

FROM Emmanuel Church, Brook Hill, Va., comes a letter containing \$1,012.07 to be added to the new China Fund to be used for the erection of a chapel at Yangchow, China. The new chapel will bear the name Emmanuel. Thus the congregation of a Richmond suburb has the satisfaction of duplicating itself in a great Chinese city. An additional gift of \$50 will be made for a memorial font. Where, by the way, can memorials be more usefully given than

in the mission field at home or abroad?

The rector in sending this notable gift says that the whole congregation and the organizations of the parish have contributed to it. He adds: "As we had already more than met our parish apportionment we felt that it would be allowable for us to indulge in the luxury of a special."

INCREASED ROMAN MISSIONARY OFFERINGS

IN 1912, the Society for the Propagation of the Faith, through which the members of the Roman Catholic Church throughout the world make missionary offerings, received \$1,610,000. This is the largest amount ever contributed to the treasury of the society. It is far from meeting the needs of the work to be done. "When," says the annual report of the society, "the total amount is divided among the 300 vicariates apostolic of dioceses the society assists, the amount allowed the individual missionary is very scant. Indeed, if compared with what Protestant societies collect for their missions, those results are very humble."

France led all other countries with a total contribution of \$621,000. The United States was second with \$366,000. The largest contribution from a single diocese was \$152,000 from New York. Lyons, France, was second with \$89,000, and Boston third with \$46,000.

The society is "an international association for the assistance by prayers and alms of the missionary priests, brothers and nuns engaged in preaching the Gospel in heathen and other non-Catholic countries. Its method of organization is the formation of bands of ten, one of whom acts as a promoter and collector from the others." The society is not an official organization in the same sense in which our Board of Missions is official, nor is it the only channel through which the people of the Roman Church can make their missionary offerings or carry on missionary work.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Miss Harriet M. Bedell, of the Whirlwind Mission, Oklahoma, writes of some recent experiences:

SEVERAL visits have been made to Deer Creek to care for sick Indians. Visits to Big Horse, Little Elk and White Buffalo, were such interesting ones and as a result Pipe Woman and Sun Maker are candidates for baptism. It was hard for Sun Maker to give up the old ways, but he finally did and was ready for anything. The change was complete. He asked if he must cut off his braids. I said, "No, you can be just as good a Christian with long hair." This pleased him, as the Indian takes great pride in his hair. Our reading room continues to be an important part of our day's work and through the kindness of the Church Periodical Club we have had plenty of good reading matter which we keep in circulation among the isolated white people living on Indian land with so little to cheer their lives.

* * *

One of the staff in Japan, who is stationed in a country town, writes:

I WANT a phonograph, not for myself, but I need one in my business. I am getting a little bit used to country work, so the catechist and I are planning to open work in as many places around here as we can handle. To do aggressive pioneer work you must be noisy, drum and fife preferred, so the people will know you are there. I am constitutionally unfit for this noisy business. Simply cannot do it. Almost as bad as asking individuals for money at home. But I know also that if you go into a new place and sit down and wait, nothing will ever happen. A good big horn sticking out of the window would draw a crowd and gradually an impression may be made.

Another use would be to teach hymn

tunes. Records of familiar tunes could be repeated until learned, whereas teaching a tune without any organ requires more voice than we out here possess.

I am sure there are people providing themselves with Victrolas, who would gladly export an old Victor if they knew how much we need it, and some hymn tune records.

* * *

Writing from St. John's-in-the-Wilderness, Allakaket, Alaska, on April 23, Miss Adda Knox says:

WE have just received our last trail mail, and now we can say, "When the boat comes." Four boats a year—surely the first boat is an event. One of the older boys died last week. He had been ill for a long time with tuberculosis. His people had been hunting near Bettles and he was dying when they reached the mission. When I spoke to him a smile lighted up his poor dying face and he made such an effort to put out his hand, and from his stiff lips came a joyous cry of: "Miss Carter, Miss Carter." I lifted him up so he could breathe with less effort. He said: "Miss Carter, I've been a good boy, I'm so tired, ask God for rest and heaven." Poor little Mascot, fifteen minutes later he found rest.

* * *

Writing from Honolulu, Bishop Restarick says:

WE have just held a most successful and harmonious Convocation, and I do not think that anywhere in the Church was there a firmer set of young men than came as delegates and took an earnest part in the work. They were anxious to take any work that arose and we are entering this year with better officers than ever before. We shall have clerical and lay representatives at the General Convention.

THE FORWARD MOVEMENT

THE MEN HAVE CONVINCED THEMSELVES

LAST spring the men of Grace Church, Madison, Wis., were greatly helped by a visit from Mr. W. R. Stirling, of Chicago, one of the members of the Board of Missions, in connection with a convention of the Laymen's Missionary Movement. Mr. Stirling's message of what other men had done through simple organization and determined work, and his appeal to the men of Grace Church to demonstrate what they could do, met with a gratifying response. A missionary committee was formed and a canvass has been made. Although not as complete as desired, \$2,000 have been subscribed for diocesan and general missions. This, the rector says, is several times as much as has ever been given before. More important still, however, is the fact that the men are convinced that the effort made is on the right lines and they are determined to perfect their organization and to push on the work.

HOW TO GIVE THREE TIMES THE APPORTIONMENT

ST. PAUL'S CHURCH, Waco, Texas, made a notable missionary record this year. Its apportionment is \$500, but the rector, with the approval of his men, asked that it be made \$1,000. So far \$1,686.35 have been given. In other words, the congregation has given more than three times as much as the original apportionment; and more than 50 per cent. in excess of the amount the rector and his men set as a minimum. In addition to these gifts for the apportionment the congregation has sent \$100 as a special for the New China Fund.

This record puts St. Paul's high on the list of parishes in the entire Church. No other congregation in Departments

4, 6, 7 and 8 has given an equal amount. Three years ago St. Paul's seemed to be doing admirably when it gave \$235 on an apportionment of \$154. The remarkable gain is due to the thorough canvass of the congregation made last year and the introduction of the weekly offering plan. But St. Paul's is not satisfied yet. The rector says that the committee is at work now trying to secure new subscribers to the missionary fund, and that some people who failed to avail themselves of the privilege last year have fallen in line this year.

A CHANGED POLICY

THE rector of a small western congregation says that when he took charge of the parish, five years ago, he found the people so indifferent to the Church's mission work that the children's Lenten offering, or part of it, was regularly used to pay parish expenses. He was assured that "that was the way they had of paying their way." Now the congregation is using the weekly offering plan and is making what for it are generous gifts for diocesan and general work. The congregation has never raised so much money for its own expenses as during the past year.

DOUBLING THE APPORTIONMENT

ALTHOUGH St. John's mission, Norman, Okla., has already given more than the apportionment, the rector says that some further gifts may still be expected from this little congregation, so that the total to be given before August 31 will probably be at least double the apportionment. This is one result of the use of the weekly offering.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

MISS MARGARET R. WIGHTMAN, returning after regular furlough, left Philadelphia on June 27th for Heppner, Oregon, and is to sail from Seattle *en route* to Salchaket.

Miss Agnes M. Bolster, returning after furlough, left her home in Barrie, Ontario, and sailed from Seattle on July 30th.

Miss R. Gertrude Holmes, who was appointed as nurse in the Good Samaritan Hospital, Valdez, left her home in St. Paul, Minn., and sailed from Seattle on July 30th.

Haiti

The Rev. Rowland S. Nichols sailed from Haiti by the *Jan Van Nassau* and arrived in New York on July 6th. Mr. Nichols is here because of the illness of his mother.

Hankow

The Rev. Robert E. Wood, returning after regular furlough, sailed from Vancouver by the *Empress of Japan* on July 30th.

The Rev. Walter F. Hayward, Jr., newly appointed for the District of Hankow, sailed by the same steamer.

Miss Mary E. Wood, returning after furlough, left Elmira, N. Y., on July 17th, and sailed by the *Empress of Japan* on July 30th.

The Rev. Edward Walker arrived at Wuchang on May 3d.

Edward M. Merrins, M.D., of Boone Medical School, Wuchang, on regular furlough, with his wife left Hankow on June 27th. He will spend a few months in England for study.

Honolulu

Mr. Oliver Edwin Leiser, appointed as teacher in the Iolani School, is to sail by the *Siberia* on August 26th from San Francisco.

Porto Rico

The Rev. Paul R. R. Reinhardt sailed from New York on the *Coamo* on June 28th.

Mrs. Frederick A. Warden and four children sailed from New York July 12th on the *Brazos*, and arrived at San Juan on the 17th.

Miss Frances Cuddy sailed from San Juan on June 21st on the *Philadelphia*.

The Philippines

Miss Eliza Whitcombe sailed from Manila by the *Shinyo Maru* on April 20th, and reached her home in England June 1st.

Tokyo

Mrs. John D. Reifsnider and daughter sailed by the *Minnesota* on June 11th, and reached Tiffin, Ohio, on June 28th.

Shanghai

Returning after furlough, Dr. and Mrs. C. F. S. Lincoln sailed from New York by the *Bremen* on July 3d for England.

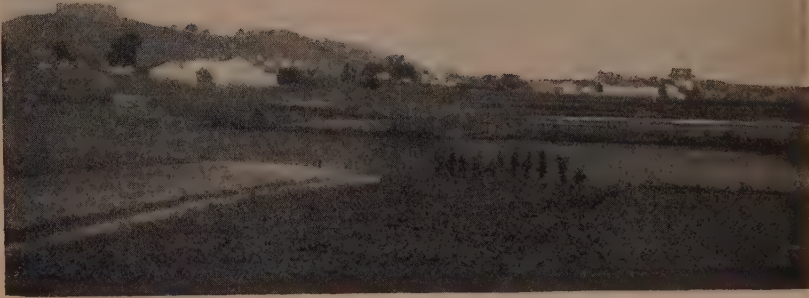


A REQUEST FROM ENGLAND

The London Society for the Propagation of the Gospel in Foreign Parts—familiarily known as the S. P. G.—has need of the following numbers of THE SPIRIT OF MISSIONS to complete its files: June, July, August, September, October and November, all in 1906. Can any of our readers supply these? We should be glad of the opportunity of obliging our friends in England. If sent to the Business Manager, 281 Fourth Avenue, marked "For the S. P. G.," they will be forwarded.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



On St. Hilda's new land, looking towards the Wuchang wall and the Little East Gate

OUTSIDE THE LITTLE EAST GATE

By Grace Hutchins

From the last United Offering of the Woman's Auxiliary \$10,000 were appropriated for a new building for St. Hilda's School, Wuchang. During the three years past we have been hoping to hear that the new building was a thing accomplished. Miss Hutchins gives the reasons for the delay. The deeds for the land for the new St. Hilda's are at last in possession of the mission. They have not yet been registered, but no serious delay is anticipated from this cause. It is hoped that work on the building may begin early in the autumn. Meanwhile the ground can be prepared and the contracts given. So we have reason to hope that by the time our United Offering of 1913 shall be presented, the work on the building of 1910 may have been begun.

IT is a Saturday morning late in May and the Woman's Guest Hall on the Boone compound is crowded with men. At the big table sits Mr. Gilman with a check book and rolls of silver dollars done up in a blue cotton handkerchief. Beside him is Mr. Li, "of the glass eye," and before them are a hundred or more Chinese men sitting on the benches like school boys. A few look like the important men of a village and many look like coolies, but all look pleasant and expectant. Mr. Li, the go-between, is conscious of his importance. It was he who once said that his glass eye was of no use. "Why, I can't see

any better with it than I could without it!" he exclaimed. But now he apparently sees everything quite clearly and makes a dignified master of ceremonies. He motions to the men to be quiet so he may speak to them.

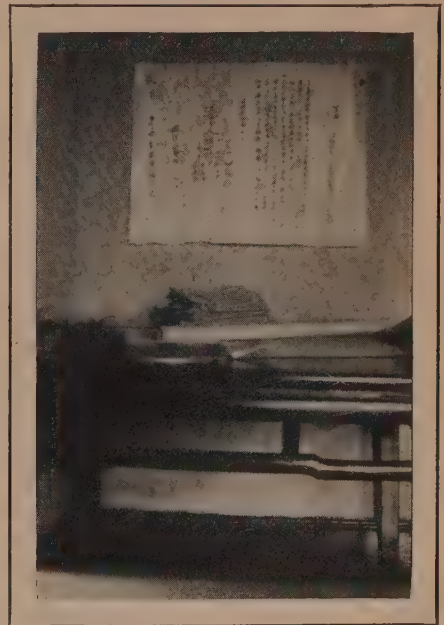
"You have come to sell your land, which is near the village known as the Bridge of the Peace Family. When St. Hilda's School first comes out to that land, then they will give the women and the girls of your village a feast." (The faculty of St. Hilda's, upon hearing a report of this speech, make a mental note that the feast shall be *before* the girls of the school are all moved out to the

new building, not afterward.) "You may now present your deeds and receive your money," continues Mr. Li. Then Mr. Gilman writes checks, and each owner of the land brings up his deed properly made out and signed. The men are those who own the land or those who farm it, or relatives of the owners. One might imagine from the number of people that the land was a vast plantation instead of a piece not quite four acres in size. Yu-sz-fu, gateman and sexton, brings in the tea-kettle and tea-cups. His daughter is in the school, so he naturally has a special interest in this transaction. The men drink tea and talk, while they wait for their turns to present the deeds. One with a long white beard harangues his neighbors on the veranda. It is remarkable that among so many owners only one is disgruntled. His name is Mr. Peace and he is quite ready to sell, but not to sell through Mr. Li as go-between. Mr. Peace says that Mr. Li is receiving too large a "squeeze" (or commission), but Mr. Peace's family bring his deed, take the money for him and are very sure he will be satisfied.

After three hours of paying out money the deeds are all in Mr. Gilman's hands. There are only thirty-six of them and that is really not many for a four-acre lot in China. So the new land is ours at last. Those who heard so long ago about St. Hilda's new school must wonder about the delay. A revolution and a railroad are responsible. Two and a half years ago a piece of land was bought. The contract for building was to be let on the very day the revolution began, in October, 1911. Then a year ago the plans were nearly ready to begin building, but there came a rumor that the Hankow-Canton Railroad wished to go straight through our piece of land. We could not very well divide the school in halves and let the railroad run between! It was four months before the rumor was confirmed and then the railroad engineer politely but firmly informed us that it was true. We waited again to see if the railroad would take

the initiative in buying us another piece of land in exchange. Indeed, our affairs were concerned with the international questions of the loan to China and the recognition of the Republic, because the railroad plans depended so largely upon those questions. Then, after four or five months of uncertainty about the railroad's intentions, we found another piece of land and are assured that we are not losing any money in the exchange. The new piece is outside the Little East Gate, a few hundred yards beyond the first piece, and is large enough for the new St. Hilda's compound.

The prospect means so much to us that we can only say "it is good enough to be true." There will be one girl in a single bed instead of two, and, in time, 150 or more girls in the school instead of seventy-two. Those who are always coming now to ask if there is room for them will no longer be turned away. There will be a high school, small at first but gradually growing. One of the two



One of the deeds. The other deeds and the building plans are on the table

girls who graduated from the intermediate department in January will come back to study further. Those two girls are the first who ever graduated from St. Hilda's and they are both teaching now in day schools. One of them said

the other day, "We know that all people in the mission are looking at us two, because we are the first to have the certificates, so we want to teach well, first to help others and then for the honor of our school."



The surveyors on the new land for St. Hilda's, with boys of the village to assist them

LIFE AT ANKING, AS SEEN BY THE MISSIONARY'S WIFE

By Frances Gibson Woodward

DR. Woodward and I moved over to the old compound last September and have been living here all winter in the midst of workmen. We have had a most wonderful time.

The cathedral was opened in November, and there was a series of services for a week, for all sorts and conditions of men. The women and the children were invited in the afternoons. Since then we have been trying to follow up the people who were interested and to bring them under regular instruction. With my limited knowledge of Chinese I have been somewhat handicapped, and, being the only foreign woman in the

neighborhood, have been in demand for many things. While Miss Barber was away I had her work to do and a great deal of it had to go. No one knows what a joy it is to me to have her back, though we are so cramped for room she has not yet been able to come over here to live. When our new house is finished she is going to take this little bungalow, next door, for her home, and Dr. Woodward and I are planning many ways to make it more convenient for her.

I have been greatly interested in the parish schools. There are nearly a hundred girls and over seventy boys, and in the choir school nearly forty. I have

been having classes in singing for everybody, and we are soon going to have some good congregational singing. Sometimes now when they all know a hymn or chant, they have a very fine chorus. Most of the children in the day-schools come from heathen families, and it is wonderful to think that twice a day they come into the cathedral for service and regular Christian instruction. We also have a Sunday-school of nearly 300 men, women and children. We are using a regular system of lesson leaflets, and have a very happy and profitable time every Sunday afternoon. The opening of the cathedral made us known in the city, and the large growth of the school is due to the services there and the splendid reputation St. Paul's High School and St. Agnes's School have, in addition to the seed sown in the past.

All this has meant a great deal of hard work both for Dr. Woodward and me. He has opened up a clinic for school children morning and afternoon, and has from ten to twenty every day. I help him usually to patch them up, besides teaching English and singing for an hour each day, and then my own study has to come in regularly.

Miss Barber and I agree that visiting and personal interest are the surest way to reach the women, and I have gone out with the Bible women constantly to see old Christians and new people who are inquiring, and they have come to see me, sometimes one at a time, sometimes as many as eighteen at once, and hardly a day passes now without a visit from somebody. We have meetings twice a week, but this year they have been for Christian instruction as many new people are coming in and they must be taught. More women have been coming in through the hospital than ever before. I have been trying to get the women interested in doing things for the church, and before Christmas and Easter we had great crowds come to fill candy bags, rub brasses and silver and wash Communion

linen. By crowds I mean twenty or thirty women who are baptized or confirmed, or catechumens.

We have been so long with our sisters right here that for the past few months we have not had our Auxiliary meeting. One of our vice-presidents was sick, and the other, Dr. Yoh, was too busy to come, and Mrs. Tsen, my great dependence, left the girls' school to go to Kiukiang, so I, with my poor Chinese, felt decidedly bereft. We had had such fine meetings earlier and made nearly a hundred garments for the famine. Everybody took a wonderful interest. That winter the revolution broke up everything, and the clothes which we had made, all wadded garments, were waiting here on our return last spring. We put them away during the summer, and this winter so many pitiful cases were brought to our notice in our own midst that the clothes were given away, under many safeguards, here. Miss Barber and I arranged to have a meeting of the Auxiliary the day the women gave a party to welcome her back, but so many, many people came it was impossible to organize a meeting. She is off on a country trip now, but I hope to get the women together while she is away.

In the fall we had the first meeting of the Wuhu branch of the Women's Auxiliary at the opening of the cathedral. It was a most inspiring occasion and I was greatly impressed by the decision and good sense of the Chinese women. Unfortunately Mrs. Thurlow, who had just come out, and I were the only foreigners present, but the women made their own choice without any bias, and they can certainly feel that they adopted their own constitution. They took the one the Hankow branch has, with a few variations, being used to that method, as they had all been in the Hankow District.

Ten delegates were present from Wuhu, Anking and three outstations, and many members of the local branch attended the meetings. In this new

district our members are few and the chief significance of the meeting was that it was the first and that we were laying the foundation of what we hope in time to come may prove a beautiful and useful part of the work the women of the Church are doing. I wish I could give you some idea of the real interest and enthusiasm of the women and how proud they were to take part in framing the constitution. One very funny thing was that they recommended to the bishop, when they gave him money to be used at his discretion, that he found a widow's home, and as I looked around I realized a good half of them were widows!

I wish so much that Wuhu might have a delegate to the meeting in New York in October. There are not many of us, but we are very much interested and we are adding our small share to the united offering. I consider it is one of the greatest of privileges to be here at the beginning of things and help to lay the foundation. I have given the women the verse from Corinthians, which Miss Harriet Proctor gave us when we were little Juniors in the early days of the Junior Auxiliary in Southern Ohio: "If there be first a willing mind it is accepted according to what a man hath and not according to what he hath not," as the offertory verse. It seems to me this work with the women is more like Junior work out here. They are most of them children in mind, though many bring their own little children to the meetings.

In making our report this first year there are many questions we are not in a condition to answer in this new district, but I have done the best I could. We have only three central stations—Anking, Wuhu and Kiukiang—the rest are outstations of these central ones and are under the direction of Chinese catechists. But it is really wonderful the interest the women are beginning to take in the Auxiliary. Last fall I went with Dr. Woodward to one of his outstations and the women told me of the difficulty they had making any money. I sug-

gested they might do some cross-stitch work, and when I went back a week ago I found they had bought the material and made six mats in the choicest patterns. Of course I bought everything they had made, and they were very proud of the money in their treasury. They are very anxious to do more and I am going to send them patterns and materials. It was simply a suggestion and I had forgotten all about it myself.

You see from the report there are seven stations and nine branches. In some places it is impossible to get up an Auxiliary as there is not a baptized woman in the place, though there may be some in preparation. Of course only time will remedy that, and Miss Barber and I hope to organize branches wherever it is possible.

We have just been to a place where the only baptized woman was the catechist's wife. She sent her contribution of \$2 last year. We were the first foreign women who had ever been in the place and as we entered the city I think everybody in it was at the front door to see the strange sight. We wore Chinese coats so they would not be too much shocked, but I am sure they are still talking about our sun hats and huge feet. While Miss Barber was examining the women who were to be admitted to the catechumenate, I sat in the catechist's wife's room and held a regular levee. The more curious wanted to know just what my clothes were like, and the combs in my hair, and how my feet looked without shoes. I have always been so interested in other people's ways that I showed them everything they wanted to see, because they were not at all presuming. I told them we did not look alike on the outside, but our hearts were just the same and they all nodded their heads and agreed most warmly. Chinese are very easy to talk to, for they want to know about your family and tell you about theirs, and they are as bad as we Virginians, keeping up with all the ramifications!

THE WOMAN'S AUXILIARY IN CHINA

THE SHANGHAI ANNUAL MEETING

By Margaret Hart Bailey

THE twentieth annual meeting of the Woman's Auxiliary in the District of Shanghai was held May 23d. The day before and early that morning the women arrived by boat, train, automobile, carriage, 'ricksha and wheelbarrow. That list tells its own story when we remember that twenty years ago the few there were to come all came on wheelbarrows and many of us are glad that the wheelbarrows still play a part in the Woman's Auxiliary. Most of the visitors had been there for other meetings, but Mrs. Ancell brought with her from Yangchow a woman who had never been half a mile from home or to a meeting of more than eight people, had never seen a railroad train, street car, anything of city life; and they say that as they drove through Shanghai in the evening there was nothing that she failed to see or to ask a question about.

This year there were nearly 200 Chinese women and girls at the 10 o'clock celebration, and at the business meeting in the Twing Memorial at St. Mary's they reported and disposed of the largest offering they have ever made—\$400—half to be used here in the district and half to form part of the United Offering of \$504.50 that will go to New York from Shanghai. The Tsing-sing-we (Junior Auxiliary) at St. Mary's Hall led this time with \$69.31. Everyone aims at giving something; if no money, then a little handiwork, which they spread on the platform for sale and get money there and then.

Every branch reported increased interest, a good number of baptisms and confirmations and new plans for growth. It was interesting to see with what confidence most of the women, especially the younger ones, gave their reports. As for the little Juniors from St. Mary's and those who had come for the first time

from Miss Porter's school in Tsingpoo and the school in Soochow, they were the best of all, and did not in the least mind facing the three hundred women and girls who were crowded into the Assembly Hall.

Among other things they planned to do this year were the gift of \$35 to the Rev. Mr. Wong in I-jau, where he and his wife are doing splendid work, to aid in the purchase of his compound; \$25 for the church in Tachong; \$25 to St. Luke's Hospital; \$30 for Mrs. Yen's memorial bed at St. Elizabeth's Hospital; \$10 to buy a bell for Mrs. Wilson's school in Zangzok; \$10 for repairs in Yung-ziang-kaung, and \$25 to the Widows' Home at Kaung-wan. When the business was completed a picture of Miss Crummer, who was principal of the Training School for Bible Women when it was in Shanghai, was presented to the school in Soochow.

After lunch at St. Mary's came the afternoon service in the pro-cathedral, with addresses by Rev. J. W. Nichols and Dr. Tsu on woman's work. Mr. Nichols gave a brief sketch of some of the women of Bible times and urged the women present to follow their example. Dr. Tsu said that the future growth of the Church in China depended on the help of the women.

The day ended with tea for 300 on the lawn. At last they all went off, from old Gay Ta-ta in her big automobile to the smiling old ladies from the Rev. Mr. Woo's "Home for Respectful Widows," who were trundled off on their wheelbarrows to look forward for another year to the next meeting.

How they did all enjoy it! It was a perfect delight to see them—their reverence at the services, interest in the business, and their pleasure at the chance to come together and chatter and sell their dish mops and balls of hand-made string. We wish the Woman's Auxiliary at the general convention could see what a real part these women are playing in the Church out here.

THE HANKOW BRANCH

THE offering at the annual meeting of the Woman's Auxiliary made in the Cathedral on May 13th amounted to \$420. The work contributed this year was of a much more salable nature than formerly. It looks as though we are not doing our duty when we report thirty-five mission stations and only eighteen branches of the Woman's Auxiliary, but as a matter of fact nearly all of our stations are included in those eighteen branches. In some of our country stations there are so few women that they all belong to one central branch. However, there is still room for growth. We have mission study classes in fifteen places.

The women of the Auxiliary greatly missed Mrs. S. Harrington Littell. She has always been one of the leaders in the Auxiliary work and her sad death on April 19 has brought sorrow into many Chinese homes. In order that they might recall to themselves and their Chinese sisters all that Mrs. Littell had meant to them, the members of the Auxiliary prepared a statement, which Deaconess Phelps and Mrs. Ridgely have translated thus:

"Mrs. Littell came to China, as a single woman, in 1901. We will think of her leaving her home to come to this distant land of ours. She feared neither distance nor danger, but with her whole heart did the Master's work. In the fall of 1902 she was married to Mr. Littell. In 1904 she opened the women's training school, gathering the Christian women into service for the Master. Later she started St. Mary's Guild at the Cathedral. Always patient and kind, ever finding ways to help her Chinese sisters; she taught the ignorant, helped the poor, cared for the sick. She lacked nothing necessary to a faithful follower of her Saviour.

"Although Mrs. Littell had been only a little over twelve years in China, she had acquired great reputation. She was a constant help in all her husband's

work. They were of one heart and mind, and in their life and work among the Chinese could well be taken as examples. The fruit of her work from her coming to China until her death is plain to the eyes and ears of people.

How sad that at forty she should have to leave her family; but we must forget our personal sorrow in her loss and remember the beauty of her example. If we consider this from an earthly point of view it is very sad, but if we look at it from a spiritual standpoint we can rejoice that she should have gone to the peace and joy of Paradise. She is surely sorry for us still here in pain and trouble. Although we no longer see her face or hear her voice, her teachings remain.

"We, her friends, shall always remember her every year on April 19."



SHALL WE MAKE GOOD ?

ON page 572 of the August SPIRIT OF MISSIONS the Auxiliary is reported as \$4,149.77 behind its gifts under appropriation made up to the first of May the previous year.

When this number of THE SPIRIT OF MISSIONS reaches its readers there will be but one month left before the end of the missionary fiscal year. If every reader of this notice should send an additional contribution towards the appropriations, to reach the treasury in New York before September 1st, the Woman's Auxiliary might close its year without appearing to have fallen behind in its interest and gifts for the general missionary work of the Church.



THE TRIENNIAL PROGRAMME

THE advance programme of the Triennial of the Woman's Auxiliary, which was printed in the July SPIRIT OF MISSIONS, has been issued in leaflet form and can be had from the secretary of Woman's Auxiliary upon calling for the *Triennial Leaflet*.

THE JUNIOR PAGE

FROM A PAPER READ AT A MEETING OF THE KEAR- NEY BRANCH

By Harriet M. H. Estill

I FIND myself saving articles and making notes of anything pertaining to missions which I think would interest the Juniors, and by degrees the children themselves begin to bring in clippings and pictures which make the work of our missionaries more real and true to life.

In order to teach the children about missions the main thing is to tell them about the child life and customs of the boys and girls of their own age in far-away lands. These things are so well brought out and explained in "Little Miss Love." Then tell them about our missionaries and of their great and noble work in foreign lands, and we find the children wishing they could give something to missions in order that their little brothers and sisters across the seas might have some of the advantages and comforts that they have here.

One of the lasting effects of the Junior work is the friendship which springs up between the leader and the children.

In working with boys and girls we must have something always ready to interest them both, and while my experience with the boys has been only within the last two years in this deanery, I feel that a great deal is being accomplished when the boys can be reached and held, and I am sure you will agree with me when I tell you of one branch in particular.

In one little mission in the deanery there are three chapters, A, B and C, and every child in the Sunday school is a Junior.

Chapter A has been organized about two years and a half. Its members are boys and girls from thirteen to eighteen years. The first year they studied China

and found it most interesting. During the Chinese revolution the children brought clippings from papers and magazines about the war, and especially any notes pertaining to the treatment of the Christians. The first request that went in to the president to let them as a district educate a Chinese girl for a missionary came from the boys of this particular branch. There are six boys in this chapter and two of them are really men, as they are so large for their ages, and one would think they would feel ill at ease with the younger girls; but they are not. They kneel down and take part in the prayers and the opening exercises as freely and as reverently as they would in church. Ever since the organization of this branch two of the boys have always held offices, very often opening the meetings, and one year we had a boy for the secretary and he was splendid.

Their meeting is opened by the Junior collects, the Lord's Prayer and the following hymn, sung kneeling:

"Once again, dear Lord, we pray
For the children far away,
Who have never even heard
Jesus' name, our sweetest word."

This is followed by the Creed and roll call answered by a Bible text, when the offerings and dues are given. Then the minutes of the last meeting are read and unfinished business is brought up, which is followed by the lesson and discussion, after which the meeting is closed with a prayer by the president.

In Chapter B the members are both boys and girls from about nine to twelve years. The form of opening the meeting is about the same as that of Chapter A. They have a mite box also.

Chapter C is composed of the tiny children, and they answer roll call with the Junior text, "Thy Kingdom Come," and are so cunning as they come forward and drop their pennies in the box. The leader usually tells them a little missionary story.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1912, to July 1st, 1913.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to July 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to July 1st, 1913
Department I			Department IV		
Connecticut.....	\$ 56,680	\$ 36,626.20	Alabama.....	\$ 7,555	\$ 3,271.66
Maine.....	5,014	2,958.82	Atlanta.....	4,720	2,527.14
Massachusetts.....	74,250	62,807.78	East Carolina.....	3,600	4,812.07
New Hampshire.....	5,465	3,125.74	Florida.....	4,442	3,259.27
Rhode Island.....	18,286	14,809.62	Georgia.....	4,054	2,354.66
Vermont.....	4,604	3,613.93	Kentucky.....	7,633	5,704.40
W. Massachusetts.....	13,426	11,052.47	Lexington.....	2,340	1,368.84
	\$ 177,725	\$134,994.56	Louisiana.....	7,813	4,458.21
Department II			Mississippi.....	4,813	2,602.47
Albany.....	\$ 26,043	\$ 12,392.16	North Carolina.....	5,175	4,909.35
Central New York.....	21,208	13,390.90	South Carolina.....	7,194	7,081.35
Long Island.....	63,597	24,567.42	Tennessee.....	6,944	3,485.29
Newark.....	40,050	30,181.74	Asheville.....	2,503	1,679.36
New Jersey.....	25,860	17,262.83	Southern Florida.....	1,869	1,517.08
New York.....	266,650	166,927.95		\$ 70,655	\$ 49,031.15
W. New York.....	25,643	15,610.12			
Porto Rico.....	189	163.81			
	\$ 469,240	\$280,496.93	Department V		
Department III			Chicago.....	\$ 45,327	\$ 17,260.70
Bethlehem.....	\$ 16,049	\$ 11,683.95	Fond du Lac.....	3,635	1,274.29
Delaware.....	4,951	3,705.95	Indianapolis.....	4,494	3,126.54
Easton.....	2,566	1,550.95	Marquette.....	2,060	825.03
Erie.....	5,328	2,880.64	Michigan.....	16,399	11,650.85
Harrisburg.....	10,462	4,686.44	Michigan City.....	2,501	807.17
Maryland.....	29,053	18,533.65	Milwaukee.....	14,460	4,380.15
Pennsylvania.....	157,970	117,363.09	Ohio.....	26,017	12,974.38
Pittsburgh.....	28,587	13,648.79	Quincy.....	2,352	1,509.46
Southern Virginia.....	15,601	10,340.84	Southern Ohio.....	13,990	9,589.21
Virginia.....	14,600	13,341.71	Springfield.....	3,158	713.79
Washington.....	21,613	14,778.92	W. Michigan.....	5,687	3,199.27
West Virginia.....	6,415	5,930.45		\$ 140,080	\$ 67,310.84
	\$ 313,195	\$218,445.38			

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to July 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to July 1st, 1913
Department VI			Department VIII		
Colorado.....	\$ 10,410	\$ 2,989.11	California.....	\$ 10,997	\$ 5,374.92
Duluth.....	2,943	1,856.56	Los Angeles.....	11,672	6,127.42
Iowa.....	8,415	2,562.83	Olympia.....	4,470	2,079.03
Minnesota.....	13,052	6,412.09	Oregon.....	3,402	2,894.39
Montana.....	4,362	3,904.69	Sacramento.....	2,532	1,463.79
Nebraska.....	5,007	1,979.50	Alaska.....	1,000	2,025.79
Kearney.....	1,780	1,238.52	Arizona.....	818	655.89
North Dakota.....	1,715	1,961.09	Eastern Oregon.....	664	403.67
South Dakota.....	3,300	4,130.28	Honolulu.....	1,900	1,611.41
Western Colorado.....	610	360.72	Idaho.....	1,389	1,556.26
Wyoming.....	1,501	1,217.72	Nevada.....	1,003	974.31
	\$ 53,095	\$ 28,613.11	San Joaquin.....	1,028	1,071.78
			Spokane.....	1,777	1,262.20
			The Philippines.....	500	224.35
			Utah.....	889	780.38
				\$ 44,041	\$ 28,505.59
Department VII					
Arkansas.....	\$ 3,421	\$ 1,782.95	Africa.....	\$ 420	\$ 407.72
Dallas.....	2,439	1,766.95	Brazil.....	250	377.96
Kansas.....	3,955	2,385.50	Canal Zone.....		203.00
Kansas City.....	6,172	3,029.88	Cuba.....	840	653.43
Missouri.....	13,574	8,108.42	Greece.....		21.82
Texas.....	5,250	5,466.23	Haiti.....		
West Texas.....	1,975	2,560.20	Hankow.....	250	7.68
Eastern Oklahoma.....	941	945.97	Kyoto.....	160	
New Mexico.....	964	732.32	Mexico.....	420	116.36
North Texas.....	298	385.59	Shanghai.....	250	
Oklahoma.....	1,110	590.11	Tokyo.....	330	
Silina.....	940	908.93	Wuhu.....		
			European Churches.....	1,680	778.95
			Foreign Miscell.....		385.19
	\$ 41,039	\$ 28,663.05		\$ 4,600	\$ 2,952.11
			Total.....	\$1,313,670	\$838,639.63

OFFERINGS TO PAY APPROPRIATIONS

Source	To July 1, 1913	To July 1, 1912	Increase	Decrease
1. From congregations.....	\$523,003.76	\$514,688.98	\$8,314.78	
2. From individuals.....	46,855.51	42,796.52	4,058.99	
3. From Sunday-schools.....	169,506.87	159,024.17	10,482.70	
4. From Woman's Auxiliary.....	99,273.49	103,423.26		\$4,149.77
5. From interest.....	65,547.31	61,495.10	4,052.21	
6. Miscellaneous items.....	4,715.42	3,649.33	1,066.09	
Total.....	\$908,902.36	\$885,077.36	\$23,825.00	
7. Woman's Auxiliary United Offering.....	60,000.00	60,000.00		
Total.....	\$968,902.36	\$945,077.36	\$23,825.00	

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1912, TO AUGUST 31ST, 1913

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,397,772.82
2. To replace Reserve Funds temporarily used for the current work.....	197,633.12
Total.....	\$1,595,405.94
Total receipts to date applicable on appropriations.....	968,902.36
Amount needed before August 31st, 1913.....	\$626,503.58

A LIST OF LEAFLETS

The leaflets noted hereon may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

Africa

- 101 Our Liberian Episcopate.
103 The American Church in West Africa.
A Sojourner in Liberia.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 *Our Farthest South.

China

- 11 Our Foreign Medical Work by Women Among Women.
18 The Training School for Bible Women, Hankow.
20 The Bible-Woman in the China Mission.
22 The Training School for Bible Women, Shanghai.
203 St. Mary's Orphanage, Shanghai.
294 For the Girls of China. [St. Mary's Hall, Shanghai.]
205 Why? Answer Given Within. [The Needs of St. Mary's Hall.]
247 Practical Ideals in Medical Missions. Dr. Jefferys, 10c.
258 Business Side of Missions.
268 'Mid Wars and Tumults. [Boone University.]

Honolulu

- 1007 *The Cross Roads of the Pacific.

Indians

- 621 St. Elizabeth's Indian Boarding School for Boys and Girls on Standing Rock Reservation, S. D.

Japan

- 324 The Nippon Sei Ko Kwai.
325 The Christian College and Moral Leadership. [St. Paul's, Tokyo.]

Mexico

- 1600 Mexico: The Land, the People and the Church.

Negroes

- 709 The Church Among the Negroes—The American Church Institute for Negroes.
710 St. Augustine's School, Raleigh, N. C.
711 The Black Man's Need.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- 1204 The Church in North Dakota.
1208 Wyoming: The Last of the West.

Miscellaneous

- 50 Prayers for Missions.
51 A Litany for Missions.
52 Mid-Day Intercession for Missions.
912 Four Definitions.
941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
944 Women in the Mission Field. Bishop Graves.
945 Mid-Day Prayer Card.
946 How to Volunteer.
956 The Why and How of the Missionary Budget.
978 A Few Facts.
979 Things Accomplished.
980 Does It Pay?
981 The Apportionment, How to Treat It and How to Meet It. Rhinelander.
1103 Concerning Specials.
1105 How Shall I Vote?
1106 Churchmen in the Laymen's Missionary Movement.
1107 Diocesan Committee on General Missions.
1108 Missionary Committee.
1109 Forward Movement.
1110 It Won't Work With Us.
1112 Is There Any Substitute for the Organized Canvass?
1114 The Forward Movement in a City Parish.
1115 Suggestions to Leader in Every Member Canvass.
1117-19 Pledge Cards—Forward Movement Sets.
1120 Weekly Offerings for The Church's Mission.
1121 A Message to Men.
1301 Why Believe in Foreign Missions?
3055 Catalogue of Publications. [Educational Department.]

The Sunday School

- 1 *Ten Missionary Stories That Every Young Churchman Should Know. 10c.
2 A Litany for Children.
3 The Sunday School Offering.

THE WOMAN'S AUXILIARY

- 6 A Suggested Form of Constitution.
8 A Message to a Weak Branch.
10 Prehistoric Days of the Woman's Auxiliary.
13 How Can I Help?
14 Why Should I Be a Member of the Woman's Auxiliary?
15 Sweet Amy (a story for those preparing a missionary box).
16 A Bit of History. 5c. each; 50c. per dozen.
17 A Cause for Thankfulness and a Fresh Campaign.
19 An Auxiliary Campaign.
21 On the Window Shades.
23 Some Thoughts for the New Year.
24 Lessons on the Woman's Auxiliary.

United Offering

- 2 The United Offering, What It Is.
4 Who and Where Are Our United Offering Missionaries.
5 The Mighty Cent.
6 Giving Like a Little Child.
8 An Offering of Life.
10 Our Gift of Thanks.
12 A Study of the United Offering.

THE JUNIOR DEPARTMENT

- 1 What It Is; Where It Should Be; How to Organize It.
2 One Army—Two Departments.
3 Junior Pamphlet No. 1. On Prayer.
7 Suggestions for Junior Missionary Study.
8 The Kingdom: A Missionary Catechism.
11 Little Formica and His Brothers.
20 Mother Church and Her Juniors. Missionary Play.
25 The Sunset Hour. A Missionary Play. 5c. each; 50c. per dozen.
Collects.
Membership Cards. Junior and Babies' Branch. 10c per dozen; 50c per 100.

United Offering

- 12 Juniors and the United Offering.
13 The Youngest Juniors and the United Offering.
16 October 9, 1913.
17 Young Women and the United Offering.

Babies' Branch

- 60 The Origin of the Babies' Branch.
61 The Babies' Branch.
21 The Babies' Branch—To the Members.
22 *Little Helpers All Aboard!